

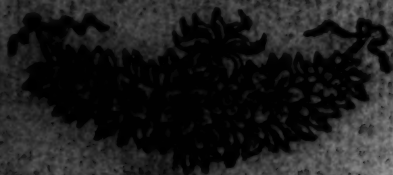
SENTENCES
OF THE
GLORY of CHRIST;

AS THE
Friend and Bridegroom of the Church:

FROM THE
Seven last Verses of the Fifth Chapter of
Solomon's Song.

In a LETTER to a FRIEND.

By A. DUTTON.



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To Mr. E. H.

SIR, as the after Letter, to you I've sent,
These Lines before it, I likewise present.

My Friend, read of a *Friend*, that doth all *Friends* exceed:
A *Friend*, that *loves His*, in all Times of *Need*:
A *Friend*, whose Kindness and his Truth ne're *fails*;
A *Friend*, whose Power and Int'rest e're prevails.
Read of a *Bridegroom*, that doth all *excel*:
And may you, with the *Virgins*, love him well!
May you, with *Salem's* Daughters, seek him too:
And never rest, till *Christ*, as *yours*, you know!
And may the Spirit, to you *Christ's* Glory shew,
By some one Line, your Friend did write for you!
How *blest* wou'd be that *Morn*, that Day how *bright*,
If *Christ*, and you, were join'd in *Love's Delight*!
Were you so join'd, that you might never *part*;
'Twould be the Joy, and Gladness of my Heart.
Oh! might *He* have you, as his *Bride*: Then I,
As th'*Bridegroom's* *Friend*, should joy exceedingly!
T'endear your Soul to *Him*: This was my *End*,
In what, from th' *Spouse's* *Lips*, for you, I penn'd.
And might I see you marry'd to the *LORD*,
'Twou'd be my Life, my Crown, my great Reward!
Read then, my Friend, This Story of *Christ's* Love:
Who knows but th' Spirit, may tell you't from above?
If while you read *Christ's* Beauties, *Him* you spy:
'Twill make you *happy* to Eternity!

For his sweet Bridegroom,'s fill'd with *Love* to th'
 And lets none *die*, who fall in Love with *Him* : [*Brim* :
 To them, he gives himself, his Life, his Store!
 And makes them *blest*, both now, and evermore!

And now, that *Christ*, your happy *Lot* may be :
 That you may *share* his full Felicity :
 That *His* may be the Glory : *Ours* the Joy :
 So, my dear Friend, your Friend for you, doth pray !
So be't! I say. LORD! say, *So shall it be.*
 And we'll raise *Hallelujahs* unto thee !
 We'll bless thy Name, thy Grace we'll magnify :
 While Time doth last, and to Eternity !

My Friend, I'll here, no longer you detain :
Grace be with you! Your Friend, I still remain,

A. D.



HINTS

H I N T S

O F T H E

Glory of Christ, &c.

In a LETTER to a FRIEND.

S I R,

I Beg leave to acquaint you, that it is on my Heart, to put you in Remembrance of that *Description* the *Spouse* gave of her *Beloved*, in the Fifth Chapter of *Solomon's Song*, from the tenth Verse, to the Close of the Chapter. And tho' I am conscious of my own Weakness, and utter Inability, as in, and of myself, to say any Thing worthy of your Notice, or for your Profit: Yet I intreat the Favour of you to read this Epistle, however tedious it may seem; and patiently attend to the Chatterings of a Child, that cannot speak, the Lispings of a Babe; for such I am in Knowledge. And the Lord grant you an *Interpreter*, one among a Thousand; even the blessed *Spirit of God*, who alone can teach you to profit. He can give you the Sense of my broken Language, and make my half Words, plain, and intelligible to you: Yea, He can give you the Meaning

ing of his own Words, in a far higher Sense, than I am yet capable of conceiving, or expressing them. This glorious, Almighty Agent, can *take of the Things of Christ*, and *shew them unto you*; so as to make them stand forth to the Eye of your Soul, in their Reality, Excellency, and Glory, with the highest Evidence, and greatest Demonstration. His Teachings are efficacious Teachings; vastly different from ours. Ours are external, his internal. He can irradiate the darkest Soul in an Instant, and reveal to the weakest Babe, those glorious Mysteries of Grace and Salvation, in and by Christ, which are hidden from this World's *wise* and *prudent* Ones. He can shine in upon the Soul, and give it to know the Truth of God in his own Light; as the Being, and Brightness of the Sun's Body, is known by its glorious Rays. Yea, he can give us to know the *Truth as it is in Jesus*, not only in the Reality, and Excellency of its Being; but in its Life-giving Efficacy, its Soul-transforming Glory. Therefore pray to the *Father of Glory*, that he would give unto you, the *Spirit of Wisdom and Revelation in the Knowledge of Christ*: Whom to know, is *Life eternal*.

And as I have a deep Sense of my own Inability to say any Thing worthy of your Regard, or for your Advantage; so have I a much more humbling Sense of my exceeding Unfitness to say any Thing worthy of the Notice, or becoming the Glory of my great LORD! The *Glory of Christ*, is a Theme so *High*; that the loftiest Notes of glorify'd Saints above, of Angels, and Arch-Angels, in their most exalted Strains of Praise, can never *warble it forth*. The Infinity of its Height, is past created Knowledge, Conception, or Expression: And 'tis infinite Condescension in this great LORD, to behold the
Worship

Worship of *Heaven*, in their most raised Hallelujahs, and humble Adorations. Who, or what am I, then, a Worm of the *Earth*, a vile, sinful Worm, that I should attempt to speak of his Incomprehensible Glory! And what an amazing Stoop of divine Favour is it, that the great JEHOVAH, should have a gracious Regard to the Worship and Service of his Children, that dwell in *Houses of Clay*, whose Foundation is in the Dust! Yea, that have a Body of Sin dwelling in 'em, which renders their highest Service imperfect, and as coming from them, a low, inconsiderable Thing! There is such a vast Disproportion between the *Glory of Christ*, the *Head of the Church*, and the *Capacity* of that Part of his *Body* to take it in, who dwell in this low Land; That the greatest Saints on Earth, when they speak in the Commendation of Him whom their *Souls love*; (tho' according to their clearest Conceptions, their aptest Expressions, and most ardent Affections, are yet so far from delineating his Glory, that they rather draw a *Vail* over his infinite Excellencies. So that it may be said of the brightest Displays thereof, made by them, *There was the Hiding of his Glory*. As the Prophet said, when he had a View of the Glory of God, as having *Horns* coming out of his *Hand*: (which were an Emblem of the infinite Strength of Him, who is wonderful in Counsel, and mighty in Work) *And there was the Hiding of his Power*, Hab. 3, 4. Because the *Almightiness* of *Jehovah*, in itself, was infinitely beyond the brightest Displays that could be made of it. And so is the *Glory of Christ*, infinitely beyond the brightest Conceptions, or Expressions of the greatest Saints on Earth. What then can be expected from such a *Worm* as I, who am the *Least*, and *Last* of all? So that I should even sit down in *Silence*, if He had not said,

Will

With the last, I am He. But, believing his infinite Grace, and depending on his Almighty Power, I shall proceed to take a little Notice of the Church's Description of her *Beloved*, which we have Song 5. 10, &c. And attempt to *lispe out* somewhat of his *Glory* from thence, that can never be fully told ; no, not by the Tongues of Men, nor of Angels, to the innumerable Ages of a blest Eternity ! For surely, my *Soul loves him* ; from that Heart-attracting, Soul-overcoming *Display* I have had of his infinite Beauties, his adorable Excellencies ! And yet I am asham'd that I know so little of him, am so little like him, and can do, or say so little for him. But as it's the Nature of Love, to delight in lisping out the Praises, and commending the apprehended Worth of the beloved Object ; even so, would I humbly attempt what I first propos'd, while herein, I *serve the LORD with Fear, and rejoyce with Trembling.*

SONG V. 10, 11, 12, 13, 14, 15, 16.

My Beloved is white and ruddy, the chiefest among ten thousand.

His head is as the most fine gold, his locks are bushy, and black as a raven.

His eyes are as the eyes of doves, by the rivers of water, washed with milk, and fitly set.

His cheeks are as a bed of spices, as sweet flowers : his lips like lilies, dropping sweet smelling myrrh.

His hands are as gold-rings set with the beryl : his belly is as bright ivory overlaid with sapphires.

His legs are as pillars of marble, set upon sockets of fine gold : his countenance is as Lebanon, excellent as the cedars.

His

His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.

This is the Account the *Spouse* gives of her *Beloved*. But before I take any particular Notice hereof, I would just give a Hint of the *Nature* of this *Book*, and of the *Occasion* of this *Account*, the *Spouse* here gives.

As to the *Book* itself, it is agreed upon, by those that fear God, and have a spiritual Understanding to discern his Word, and to know his Mind therein: That it is a Part of the *Sacred Records*. Of a divine Original, being given, as all the other Parts of the Scriptures of Truth, by the immediate *Inspiration* of the *Holy Spirit of God*: and dictated to his Servant *Solomon*, who was the Penman thereof. The Nature of this *Book*, is a *Song*; and on Account of the Excellency of it, as such, it is stiled, *The Song of Songs*, which is *Solomon's*, Ch. 1. 1. His *Songs*, we are told, were a thousand and five, 1 Kings iv. 32. But of all those many Songs, this was the most *Excellent*: *The Song of Songs*. And among the various Kinds of Songs, This is, an *Epithalamium*, or *Marriage Song*. Which, in the Mystery, and Spirituality thereof, respects the Heavenly *Marriage* between *Christ*, and the *Church*. And if it should be allow'd, that some Parts of this Song, were literally true, of King *Solomon's Marriage* with *Pharaoh's Daughter*. Yet even in those Parts, a *Greater* than *Solomon* is *here*. Even no less a Person, than the *Christ of God*, the *Prince of Peace*, God's *King Solomon*, whom he has set upon his holy Hill of *Zion*, and given to be the *Bridegroom* of his *Church*. Who was espoused to him in the everlasting Covenant, by God the Father's Gift of her to him as his Bride, and his own voluntary Acceptance of her as such, at his Father's Hands. When, in boundless and unchangeable Love, he engag'd to take her into an indissoluble Union to Himself, in the Conjugal Relation; and to raise her up in Time, into an actual Love-Union, and Communion with Himself here in Grace, upon the Bottom of her mystical Union with him from Everlasting. And who is also espoused to him in

all her Individuals, or the particular Members of the invisible Church; when being given him of the Father in the New Birth, and receiv'd by him, as giving up themselves unto him by Faith on their Part, He gives Himself to them in Covenant-Faithfulness on his Part; and raiseth them up into a collective Body, a Church visible, that openly adheres to him in Love as his Spouse, and makes Profession of Him, her glorious Lover, as her Lord and Husband. And for the Church thus espoused unto Christ, and engaged for by him before Time began; and thus espoused to him, and raised up by him in Time, unto a visible, professed Adhesion to him as his Bride, and Subjection to him as her Bridegroom: He likewise of old engaged, That at the End of Time, he would raise her up to the highest Union and Communion with Himself in Glory; even to an eternal Participation of all those immense Riches of endless Life and Bliss, which he had in Himself, and settled upon Her before Time began.

And this he resolv'd to do, whatever it cost him. Aye, tho' he foresaw all that Guilt and Defilement, that Death and Wrath she would bring upon herself, and be expos'd to, by her Fall in the first *Adam*. Yet so great was his *Love*, that he resolv'd to put Himself, his Great SELF, in her Room. To take her Nature, to stand in her Law-Place, to bear her Sin, and die in her Stead; that so he might set her free, deliver her from Death, and raise her up to perfect Life and Glory, in and with Himself for ever. He resolv'd that nothing should separate her from that Love Union, on his Part, he had taken her in to Himself, nor from any of the glorious Fruits of it in Communion, which his great Love had ordain'd. He would *die* for her, rather than *lose* her irrecoverably in the Fall. When she had deserved *Death*, was under the Sentence of Death, and must have dy'd eternally; his *Love, strong as Death*, endures it for her, even the strong Death of the *Cross*, to give her *Life*. And thus, in his Godlike Strength, his glorious Faithfulness, his infinite and unchangeable Love,

Love, he breaks out, in Old Testament Times, in the Views of those vast Depths of Misery she had plung'd herself into, and in the Fore-Prospects of those mighty Enemies, he had to conflict with, and those mighty Sufferings he must endure, if he wou'd fetch her thence; resolving to conquer all. *I will ransom them from the Power of the Grave: I will redeem them from Death: O Death, I will be thy Plagues; O Grave, I will be thy Destruction; Repentance shall be hid from mine Eyes, Hos. 13. 14.* 'O Death, as if he should say, *Thou* hast conquer'd my Bride: but *I'll be thy Plagues.* I, who am the Prince of Life, will give my self to thy Stroke. Thou shalt try thy Strength upon ME: I'll open my Bosom to thy sharpest Darts; a Thought of *parting* with my Bride, of *leaving her* under thy Conquest, is a much keener Dart, to wound my Heart, than any *Thou* hast in thy Quiver. And therefore, strike ME thro', Body, and Soul; and when thou hast done thy worst, and brought ME into the Dust of Death, I'll thereby, in the infinite Merit of my Death, satisfy God's Law and Justice, and thereby be thy Plagues, thy Death. And in the Infinity of my Life, having conquer'd Thee, O Death, I'll take my Bride into my Embraces, out of thy cruel Hands.'—And so, 'O Grave, I'll be thy Destruction. Thou hast got a legal Victory over mine: But I'll become thy Captive, I'll take a Lodging with my Bride in the Tomb. And by becoming a Captive, I'll be thy Conqueror. I'll break thy Bars and Gates, and by the Power of my endless Life, I'll set her free. Thou canst not hold ME; I'll rise from under thy Dominion, and raise her up mystically in my self; as the Foundation of her personal Resurrection from under thy Power at the latter Day, to an endless Life, and Glory with me.

me. When in most glorious *Triumph*, I'll be thy
 'full, and everlasting Destruction.' Thus the Love of
 Christ's Heart, work'd towards his Bride, from the
 Dates of Everlasting, and all along, throughout the
 successive Ages of the Old Testament; until the ap-
 pointed Time of his Incarnation came on.

And then, in the same infinite Grace and Faith-
 fulness, he stoops down, to take her Nature into U-
 nion with his divine Person; and therein fulfils all
 his ancient Engagements. The *Lord of Glory*, be-
 comes a *Servant*, to set her free. He, *Jacob* like,
served for a Wife. Aye, not *seven Years* only, but
 his *whole Life* he spent in *Service*, which seemed un-
 to Him but a *few Days*, for the Love he had to her.
 But, oh, the transcendent Glory of *Christ's Love*!
 He serves, but not, as *Jacob*, for a *beautiful* Bride,
 that had a *native* Glory in her, to attract his Heart.
 But for a most *deformed* Object, that he might put
 his *own Beauty* upon her. For a most *lothsom, filthy*
 Creature, that he might *cleanse*, and make her *lovely*.
 For one that was fill'd with *Enmity* against him, that
 he might conquer *her Hatred*, and secure *her Love*,
 by the amazing, all conquering Displays of his *own*
infinite Favour. Thus he served for his Bride. Aye,
 perform'd *such* a Piece of Service for her, in bearing
 her Sin, and enduring divine Wrath in her Stead;
 that *none* of the *Creatures*, in both *Worlds*, had they
 join'd all their Forces together, were *capable* of do-
 ing. And had he not had the Strength of the *God-
 head* in him, both as to Love, and Power, he could
 never have *gone thro' it*. But, Oh, Behold him on
 the Cross, crying out, *It is finished!* When he had
 drank up the Cup of Wrath, at one mighty Draught;
 which would have cost his Bride an Eternity of Mi-
 sery, to have been slipping off, and never could have
 come

come at the Bottom! Then, lo, He *bows the Head,* and gives up the Ghost: The Prince of Life, dies! For when we were yet without Strength, in due time Christ dy'd for the Ungodly, Rom. 5. 6. He loved the Church, and gave himself for it; That he might sanctify and cleanse it with the Washing of Water, by the Word, That he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing; but that it should be holy, and without Blemish, Eph. 5. 25, 26, 27. And having satisfy'd divine Justice, by his meritorious Death, and thereby obtain'd eternal Redemption for his Bride; he rose in his mighty Love, and God-like Strength, as a triumphant Conqueror over Sin, Death, and Hell; and ascended to Glory for her, and there sits at God's Right Hand, to save her by his Life, or to redeem her by Power, in the Virtue of his having redeem'd her by Price, from out of the Hands of all her Enemies, from under all Deaths and Miseries, to perfect Glory, and endless Life and Bliss in the Enjoyment of himself for ever. When, to the endless Wonder of Men and Angels, he'll openly marry her at the latter Day, in the Face of all the Creatures. And having kept his Marriage-feast a while below, He'll ascend, with his glorious Mate, to his Father's House, his Palace Royal, in Heaven. Where the Heavenly Bridegroom and his Bride, shall spend a long Eternity, in the mutual Love-Delights of that Glory-Union, and Communion, which is yet unknown!

Well, This is the happy Marriage, and These the glorious Pair, which are the Subject of this Song of Solomon. And if any should think, That some Expressions herein, might be literally true of the Glory of the earthly Solomon: Yet, we must not rest here; but rise in our Thoughts, to the transcendent Glory
of

of *Christ*, the heavenly *Solomon*; which was the spiritual Intendment thereof; and take, even *these*, as spoken only by way of *Allusion* thereto. But, for my own Part, I chuse to take this Song, as it was given by the immediate Inspiration of the Holy Ghost, and stands upon Record, as a Part of the sacred Scriptures, for the Edification of the Church in all Ages; as independent upon the Glory of *Solomon*, and *his Queen*; and as wholly relating to the super-excellent Glory of *Christ*, and *his Spouse*. And certain it is, that there are some Parts of it, which can't be literally apply'd to, or spoken of King *Solomon* and *his Bride*. As in this Description the *Spouse* gives of her *Beloved*, Chap. 5. and the Commendation He gives of his *Bride*, Chap. 6. and 7. 'Twould be rather a monstrous Description of *Solomon's Queen*, than a Commendation of her Beauty, to set her forth, As having an *Head like Carmel*: A *Nose like the Tower of Lebanon*, looking towards *Damascus*; as having *Teeth like a Flock of Sheep*, every one bearing *Twins*: and a *Neck like the Tower of David*, builded for an *Armory*, whereon hang a thousand *Bucklers*, all *Shields of mighty Men*, &c. Which makes it evident, that this Song must be taken *mystically*, and not *properly*. Besides, The *Majesty* of its *Stile*, and that divine *Power* with which it is attended in the *Hearts* of God's People, are most certain *Evidences* of the super-excellent Glory of its *Subject*, and the Sublimity of its *Scope*. — But thus much may suffice, as to the Nature of the *Book*: That it is a *Song*, a *Marriage-Song*, of *Christ*, and *his Spouse*. In which, we may observe, That as these are the *chief Speakers* herein, so they alternately commend one another's Love, Beauty, and Excellency; and mutually express their ardent Desire after, and Complacency in each other; according to that Near-

ness

ness of Relation, and Dearness of Love, in which they stand. — Again, The *Daughters of Jerusalem*, are likewise brought in, as bearing a Part in this heavenly Musick. And this brings me to speak of the *Occasion* of that Account which the *Spouse* gave of her *Beloved*.

And this we find, Song 5. 9. *What is thy beloved more than another beloved, O thou fairest among Women? What is thy beloved more than another beloved, that thou dost so charge us?* This Speech is made by the *Daughters of Jerusalem*; as is manifest, by the Charge the *Spouse* gives them in the preceding Verse, with their applying it to themselves, as so given in this. And by these *Daughters of Jerusalem*, as I take it, we are to understand, *young Converts*, newly converted unto *Christ*; (to the *Person* of *Christ*, and not merely to the *Doctrine* of *Christ*) that have had a Principle of saving *Faith*, special *Faith*, the *Faith of God's Elect*, wrought in their Hearts: And from thence have had *some discerning* of the Glory of *Christ*, and of his Church; tho' not such a *full Knowledge* of Him, or Communion with him as his *Bride* hath. And these are stiled *Daughters of Jerusalem*, because they are the *Children of the Church*. As they're such that have been born of *God*, so likewise, born in *Zion*. And the Lord promiseth to his Church, That these her *Daughters*, shall be *nursed at her Side*: And *milk out*, (of the Breasts of her Consolations) and be *delighted* with the *Abundance of her Glory*, Is. 60. 4. and 66. 11. And it's plain, that these *Daughters of Jerusalem*, had been favour'd with some special Acquaintance with *Jesus Christ*; or the *Spouse* wou'd never, when under Desertion, the hiding of her *Bridegroom's Face* and Favour, have sent a Message to him, by them. As we find she did, Ver. 8.

I charge

*I charge you, O Daughters of Jerusalem, if ye find my Beloved, that ye tell him, that I am sick of Love. If ye find him: It's plainly imply'd in these Words, that they were such that had found him, were wont to find him, and that might find him in special Manifestations of Favour, which might give them an Opportunity of delivering her Message, even before she herself, had that Happiness. And therefore, if ye find my Beloved, tell him, that I am sick of Love. And this, she not only desires them to do, but gives them a most solemn Charge concerning it: I charge you, &c. Whereupon, Seeing the Spouse in such a Fit of Languishment, or Love Sickness for her Beloved, they perceiv'd that vast Estimation she had of him, and those vehement Desires she had after him, as being just ready to faint, and die for want of his Presence: And thus they reply: Ver. 9. *What is thy Beloved more than another Beloved, O thou Fairest among Women? What is thy Beloved more than another Beloved, that thou dost so charge us?**

In these Words, we may observe, 1. This *Compellation*, with which they address the Spouse, the *Name* they call her by, *Fairest among Women*: And this being usher'd in, with an *O*; *O! Thou Fairest*: It informs us, That these Daughters of *Jerusalem*, had a Discerning of the *Church's Beauty*, as shining forth in the *Glory of Christ*, her Royal Bridegroom; and as such admir'd her superlative Fairness. And, 2. Upon this, they *interrogate* her: *What is thy Beloved, more than another Beloved?* 'Tis as if they should say, 'Thou art such a great, such an excellent One, of such bright Knowledge, and sublime Affection, He must be a glorious Person indeed, that thus ingrosseth thy Heart, that thou canst not live without him. And therefore, tell us; What is thy Beloved?

‘loved?’ They say not, *Who* is thy Beloved: Because they had a certain *Knowledge* of his Person, and, in some *Degree*, of his Excellency. But they look’d upon their *own* Knowledge, in Comparison of *hers*, to be as nothing; and having their Hearts fir’d with Love to him, and a Desire after a greater Display of his Glory, They say, *What* is thy Beloved? ‘Tell us, what excellent Glories thou hast seen in *Him*, which have thus struck thy *Heart*? We have had but little Knowledge of him, and Communion with him. But thou, his Royal Bride, that hast been favour’d with the most intimate Familiarity, and Bosom-Communion with him, as thy own; What hast *Thou* found in *Him*? Tell us his personal Excellencies. Yea, Tell us, his super-excelling Glories: What is *thy* Beloved more than *another* Beloved? What hast *thou* seen, and found of *his* transcendent Excellency? Wherein is *HE*, above *all others*? *What* is *thy* Beloved more than *another* Beloved, that thou dost *so charge us*?’ And this gives Occasion to the Spouse, to describe her Beloved, in the following Verses. For lo, she replies:

Ver. 10. *My Beloved is white and ruddy, the chiefest among ten thousand.* In these Words, the Spouse gives a *General Description* of the *Glory* of her Beloved; *White and Ruddy, the chiefest among ten Thousand.* *White and Ruddy*: a due Mixture of which Colours, make a perfect *Beauty* in Nature, an *amiable, delightful* Object. *The Chiefest among ten Thousand*: Of all Beauties, *HE* is the fairest, a glorious Beauty, transcendently *above*, and beyond *all others*.

My Beloved] This the Spouse sets first, The *Person* of her Beloved, before she describes his *personal Glories*. Because her Heart was so intensely fixt upon him, that she delights to make mention of *Him*;

and that under this endearing Character, of a *Beloved*: Yea, as *her* Beloved. *My Beloved*: One that *loves Me*, one that *I love*, one in the nearest Conjunction with me, even in an indissoluble Union, of Relation, Love and Glory. It's *my Beloved*, that I'm going to speak of; not an excellent Person that I have only some remote Knowledge of, and no Interest in; but of *my Beloved*, that is entirely, unchangeably, and eternally *mine*. And this the Spouse could say, in Faith, without the least Doubt, or Hesitation, even when she had not the Joys of spiritual Sense, under the bright Shines of her Bridegroom's Royal Favour; yea, when she had provok'd him to withdraw, by her Sin, Unkindness, and Ingratitude. 'Oh, as if she should say, tho' I have lost the sweet Embraces of my Bridegroom, by my own Sloth and Negligence, tho' I made sinful Excuses, and did not open to my Lord at his sweet Call; by which I justly provok'd him to withdraw, and he's gone: Yet he is *mine* still, the Relation is not *broken*, nor the Love of his Heart *changed*; and therefore, in boundless Grace, he will see me again, and my Heart shall rejoice. And mean while, tho' I mourn his Absence, yet I have a quick Remembrance of those inexpressible Glories I saw in him when I had his Presence: Yea, I can tell you what I see in him, even *now*; for as he's the same in Himself, so he has lost no Glory in my Eye.' This *Beloved*, that is *mine*, is,

White and Ruddy] This may be apply'd, First, to his *Person*, as *God-Man*. He's *White*: with Regard to the *Glory of his Deity*. *Ruddy*: with Respect to the *Truth of his Humanity*. His *Divine*, and *Human Nature*, Hypostatically united, are hereby intended.

He

He is *White*, with Regard to the *Glory of his Deity*. The Lord Jesus Christ, the Church's Beloved, is so great a Person, that has all the immense Glories of the *Godhead*, radically in Himself. He is *God by Nature*, by *Essence*. The second Person in the Sacred Trinity, possessing co-equally, with the Father, and the Holy Ghost, the incomprehensible Perfections, and undivided Glory and Bliss, of the one Great **JEHOVAH**! *He thought it not Robbery to be equal with God*, Phil. 2. 6. His *Father* and **HE** are *One*, John 10. 30. His proper *Name* is, *The Mighty God*, Is. 9. 6. And the **LORD**, **JEHOVAH**, Jer. 23. 6. *Exod.* 3. 14, 15. with *John* 8. 58. *Jer.* 17. 10. with *Rev.* 2. 23. Thus he is *White*. *White*, and *Black*, stand oppos'd, as *Darkness*, and *Light*. And God is said to be *Light*, without *Darkness*, 1 John 1. 5. And to be, *The Father of Lights*, Jam. 1. 17. To shew, that he hath all Glories, originally, and independently, in his own infinite Being; and is the Author of all Light, both in Nature, Grace, and Glory, unto all the Creatures that have it. And to set forth, The Unchangeableness of his infinite Glory, he is declar'd to be, without *Variableness*, or *Shadow of Turning*. Which is doubtless spoken by Way of Allusion to that bright Luminary, the Sun in the Firmament. Which glorious Creature, being a pure Body of Light, by divine Appointment, casting his Rays upon the Moon and Stars, communicates Light to all those lesser Glories; and so, in some Sense, may be said to be, *The Father* of them. But this bright Creature, however glorious it may be, is not without *Change*. It moves from East to West, from North to South; and as it turns, casts the Shadow *variously*. But the infinite Glory of *Jehovah*, is absolutely *unchangeable*: He is without *Variableness*, or *Shadow of Turning*.

Thus *Light*, or *Whiteness*, is put for *Glory*; and when apply'd to *God*, for *infinite Glory*. As when our Lord was transfigur'd in the Mount, it's said, *His Face did shine as the Sun, and his Raiment was white as the Light*. Because the *Glory* of his *Divinity*, did then cast its Rays upon, and thro' his *Human Nature*; as a Specimen of that *Glory* he now wears in Heaven, and in which he'll *shine*, as Judge of Quick and Dead, at his next Appearing and Kingdom, *Mat. 17. 2.* with *Luke 9. 27, 28. &c.* Thus the Church's Beloved, is *White*, in Regard of the *Glory of his Deity*. — And had he, in this Respect, been *only White*, he had never been *our Beloved*. *God* in the abstracted *Glory* of his infinite Essence, *dwelleth in Light, that is inaccessible*, 1 Tim. 6. 16. It had been impossible for the highest Creatures, much more for sinful ones, to have enjoy'd any immediate Familiarity, with a *God* of infinite *Glory*. — But, oh, Behold! The Spouse's *Beloved*, is not only *White*, but

Ruddy. An immediate Relation to *God*, and converse with him, were Glories too high for the Creatures to have a Participation of. The most capacious of them all, would have been utterly incapable of those Heights: They peculiarly belong to the three glorious *Persons*, in the One infinite *Essence* of *Jehovah*. And therefore when *God*, the glorious *God*, held a Counsel in *Himself*, before Time began, among the ever-blessed *Three*, about the Display of his infinite Goodness, Grace, and Mercy towards *Creatures*, the Works of his Hands, and resolv'd to go forth into *Creature-Converse*: The *Man Christ Jesus*, the Project of infinite Wisdom, the Provision of infinite Grace, was brought forth, in those everlasting Counsels, as the great *Medium* in, and thro' which it was
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to be held ; both in Nature, Grace, and Glory. For, lo, The eternal *Son of God* was verily *Fore-ordained* to take *our Nature* into personal Union with *Himself* ; and in that Nature, to sustain and execute the Office of *Mediator*, both interposing, and attoning ; to answer all the Ends of *Jehovah's* Glory, towards all the Creatures, thro' Time, and to Eternity. And as God the Father, in his eternal Decrees, and everlasting Covenant, *Prepared* Him a *Body*, i. e. an *Human Nature* : So God the Son, did then engage in the same everlasting Covenant, to take it in the *Fulness of Time*. Whereupon, God the Father, taking his great *Word*, look'd upon it as if *done* ; and from thenceforth, *reputed* him as the great *Mediator*, and *transacted* with him as such. And thus he speaks of himself, as so brought forth, before any of the Works of Nature existed, *Prov. 8. 22, &c. The LORD possessed me in the Beginning of his Way, before his Works of Old. I was set up from everlasting, from the Beginning, or ever the Earth was. When there were no Depths, I was brought forth : when there were no Fountains abounding with Water. Before the Mountains were settled ; before the Hills, was I brought forth : While as yet he had not made the Earth, nor the Fields, nor the highest Part of the Dust of the World. When he prepared the Heavens, I was there : when he set a Compass upon the Face of the Depth. When he establish'd the Clouds above : when he strengthened the Fountains of the Deep : when he gave to the Sea his Decree, that the Waters should not pass his Commandment : when he appointed the Foundations of the Earth : Then was I by him, as one brought up with him : and I was daily his Delight, rejoicing always before him : rejoicing in the habitable Part of his Earth, and my Delights were with the Sons of Men.*

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And as the Mediator was set up from everlasting in God's Covenant; so he was spoken of as the *Man*, all along throughout the Old Testament Times, in all those Prophecies and Promises which related to his *future Incarnation*. From whence the Faith of the Saints in that Day, look'd for the *Messiah* to come; as we now, look to him as already come. They *saw* the *Promises afar off*, were *perswaded* of 'em, and *embraced* 'em: And so *dy'd in Faith*, not having receiv'd the *Fulfilment* of 'em, or the *Things* promised. And those realizing Views of 'em they had by Faith, tho' at a great Distance, had such a mighty Influence upon their Souls, that it wean'd them from this World, and set them on the most earnest *seeking of an Heavenly Country*; *confessing* that they were *Strangers, and Pilgrims on the Earth*, Heb. 11. 13, &c. And as they look'd for the *Messiah*, the great Saviour, to appear in their Nature in the Fulness of Time, so they earnestly *long'd* for it. Thus *Abraham*, rejoiced to *see Christ's Day*; he *saw it*, and was glad, *John* 3. 56. And thus the Spouse, with the greatest Ardour of Affection, breathes out her vehement Desires, after her Beloved's coming in the Flesh: O! *that thou wast as my Brother that sucked the Breasts of my Mother: when I should find thee without, I would kiss thee, yea, I should not be despised*, Song 8. 1. She saw what a Glory it would be, to have her Lord cloth'd with Flesh, with her Nature; and what a Foundation, this wou'd lay for her greatest Familiarity with him, without exposing her to Contempt, by Reason of the Lowness of her Person and Circumstance; when once her low Nature, was exalted into personal Union with the Son of God. That then she might have all that Familiarity with God in her own Nature, which her longing Soul desir'd,
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without being despised: and therefore she breathes after this happy Day, with an *O! that thou wast as my Brother, &c.* And as she saw, the Glory of her Bridegroom, as *God-Man*, in those divine Declarations, Prophecies, and Promises concerning him, and were perswaded, that even then, he was the *Man*, by Covenant-Constitution; (as he pass'd by that Name in those Times: *Psal. 80. 17.*) So that at the Time appointed of the Father, he would actually assume her Nature, and in that Nature actually espouse her Cause, and openly espouse her Person, and raise her up to the Heights of that Marriage-Glory with Himself at the End of Time; which in infinite Wisdom, Grace and Faithfulness, were unalterably settled before Time began. And therefore, she puts in his *Human Nature*, in the Description she gives of the Glory of his *Person*, under this Character of, *Ruddy*. And that this Word, *Ruddy*, doth set forth the *Human Nature*, in the Person of Christ, may appear, in that he is stiled, *The last Adam*, 1 Cor. 15. 45. And this Word, *Adam*, being as the Learned observe, deriv'd of a Word that signifieth, *Red*, or, *Red Earth*; as it was apply'd to the *first Man*, who was of the *Earth*, *earthy*; it was expressive of his *Original*, as *formed of the Dust of the Ground*. And as it is apply'd to the *second Man*, who is the *Lord from Heaven*, it denotes the *Truth* of his *Human Nature*; or, his having taken the *same Nature* with ours, into Union with his divine *Person*. Not a *like Nature*, that bears some Semblance only, but a Nature that is *specifically the same*. Thus *Heb. 2. 14. Forasmuch then as the Children are Partakers of Flesh and Blood, he also Himself likewise took Part of the same*. Oh, this glorious Mystery, of the Incarnation of the Son of God; in which he appears, both *White* and *Ruddy!*

Ruddy! This is such a Mixture, that renders him the most beautiful Person, in both Worlds, to the Eye of Faith. I say, *Mixture*: Not that the divine, and human Natures in the Person of Christ, were in the least wise *mixed*, by way of *Confusion*. The *Divine Nature*, by assuming the Human, sustain'd no *Change*: Nor was the *Human*, by that Assumption, *absorpt*, swallow'd up, or lost any of its essential Properties: But both these Natures, so vastly different, are closely *join'd* in *Christ*. So that tho' they remain *Two*, entire, distinct *Natures*, yet in *Him*, they make but *one Person* for ever. And as this glorious Variety of Natures, resplendently shines in the Unity of our *Immanuel's* Person; He is the endless *Wonder* of Men and Angels! *Jehovah's* *WONDER!* *Psal.* 89. 5. i. e. Of *Jehovah's* contriving, and effecting; in which the infinite Depths of his Wisdom and Grace, illustriously shine forth, to be admir'd, ador'd, and prais'd by all the Saints and Angels, to the endless Ages of Eternity! Well may his *Name* be called, *Wonderful*, *Is.* 9. 6. Since his *Person* is *so*. And well might the Spouse admire, and commend her Beloved, as *White and Ruddy*. For had he not been *Ruddy*, in regard of the *Human Nature*, he could never have been the *Church's* *Bridegroom*: His Glory as *God*, in an Abstract Consideration, was too *high*, for *him* to bear such a near Relation unto *her*. And if his *Human Nature*, had not been personally united to his *Divine*, in regard of which, he's *White*, he had not been a Person *great enough*, to have been the *Head*, and *Husband* of his *Church*, and consequently thereupon, the *Saviour* of his *Body*. But as he's *White and Ruddy*, he is every Way fitted to sustain this great *Relation*, and to answer all the great *Ends* of it. Again, *White and Ruddy]* This may be apply'd,

Secondly,

Secondly. To his Human Nature. He is White, in regard of the *Purity* of his Human Nature, and of the Whole of his Obedience therein : And *Ruddy*, with respect to his *Sufferings*.

He is *White*, in regard of the *Purity* of his Human Nature, and the Whole of his Obedience therein ; as it denotes absolute Freedom from *Sin*, both in its Guilt, and Stain. And that *White*, in Scripture, is put for *Purity*, in this respect, appears, Rev. 7. 14. with 1 John 1. 7. *These are they which came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. And the Blood of Jesus Christ his Son, cleanseth us from all Sin.* And as Freedom from all *Sin*, is set forth, by *White* ; so it may be fitly apply'd to the *Human Nature* of Jesus Christ. And this *Purity* regards, 1. His *spotless Conception* and *Birth*. And, 2. The *Whole of his Life*, from the first Moment his Mother, *Mary*, brought him forth, until that last, in which he resign'd up his Spirit into the Hands of *God*, his *Father*.

Our Lord was *spotless* in his *Conception*, and *Birth*. The Creature, *Man*, when he first came out of his Maker's Hand, had a perfect *Whiteness*, or *Purity* of Nature. But upon *Sin's* Entrance, he instantly became *Red*, in regard, both of Guilt, and Defilement. And all the Posterity of *Adam*, even to a *Man*, that descend from him by ordinary Generation, share with him therein : They bear his corrupt, as well as his natural Image. The *first Man*, who was of the *Earth*, *Earthy* ; both flood, and fell for *Himself*, and his whole *Posterity*, unto whom he was both a *natural*, and *federal Head*, by Divine Appointment. And therefore, *As is the Earthy, such are they also, that are Earthy* : i. e. His Offspring, that descend

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from him in the ordinary Way ; because they belong to his *Covenant* ; and therefore, share with him in his *Guilt*, and *Pollution*. And as such, they are utterly *undone* ; even the *Elect* of God, themselves, by *Nature*, as related to the first *Adam*, and a broken *Law*, are in a *lost State*. And as for the *Non Elect*, they are irrecoverably *lost* in the *Fall*. When *they fell*, they had *none* to *help them up* ; because they had no special Relation to *Christ*, the second *Adam*. But *Two* are *better* than *One*, Eccles. 4. 9. Even those *Two* I have been speaking of, *Christ*, and the *Elect* ; who were inseparably join'd together, as *Bridegroom* and *Bride*, in God's everlasting *Covenant*. For when *they*, the *Elect* *fell*, there was *One* to *help them up* ; even their dear *Lord Jesus*, that *Mighty One*, on whom the Father laid their *Help*, Psal. 89. 19. Whose Love and Power engag'd by *Covenant*, were stronger, infinitely stronger than all their *Enemies*, to subdue *Them*, and to save his *Own*, from the deepest *Misery*, to the highest *Glory*. And to bring about the *Redemption* of God's Chosen, the *Bride* of *Christ*, and raise her up to that open *Marriage-Glory*, which was anciently settled upon her, in the secret *Purposes*, *Counsels*, and *Covenant* of *Jehovah*, before the *World* was ; The Son of God was ordained to take her *Nature*, to effect this great *Work* therein. For as She had ruin'd herself by *Sin*, and ran deep in *Debt* to God's *Law* and *Justice* ; and He being the Person appointed to save Her from *Sin*, to pay her *Debts*, and set her free ; it was necessary that *He* should take *Part* of the same *Nature* that sinned ; that so he might represent *her Person*, and stand in *her Room*. And it was likewise necessary, that *his Nature* should be *pure*, to answer all the great *Ends* of *God*, in the *Incarnation* of his *Son*. It was a *Question* put, *Job* 14.

4. *Who can bring a clean Thing out of an unclean?* and resolv'd in the Negative: *Not One.* Which was incontestably true of all created Power. For none of all the Creatures, could bring a pure Stream out of an impure Fountain, a pure Piece, out of a corrupt Mass. But what was utterly impossible to a *Finite* Arm, was possible to an *Infinite, Almighty* Agent: and gloriously effected, in the pure Conception, and spotless Birth of *Jesus*. The Original Promise of the *Messiah*, was, That he should be the *Seed of the Woman*; and that this Seed of the Woman, should bruise the *Serpent's Head*, Gen. 3. 15. But, that the Child *Jesus*, whose Body was form'd of the Substance of his Mother *Mary*, who was a *Woman* in the same common Condition with the rest of *Adam's* Posterity, should yet be born of her *without Sin*, as he was, (and as it was necessary for him to be, in order to his Bruising of the *Serpent's Head*, *i. e.* Destroying of the Devil, and his Works,) is such a *Display* of Divine Power and Grace, that justly challenges the eternal *Admiration* of saved Men, and of glorious, confirmed Angels. For this was, as I may so say, The laying the Foundation of his *Fitness* to be the *Saviour* of sinful Men, and the *Head* of glorious Angels: Had he not been *pure*, he had been *incapable* of either. And therefore, of the Incarnation of Christ, we may well say, *What hath God wrought!* And to effect this Wonder, it was the Contrivance of infinite Wisdom, the Provision of infinite Grace, That the *Man Christ Jesus*, should be conceiv'd in the Womb of a *Virgin*, and born of One, that had never known *Man*: By the Almighty Influence of the *Holy Ghost*, the Third Person in God, *over-shadowing* her by his own *infinite Power*, thereby Forming the sacred *Body* of our Lord, which was *fearfully* and

wonderfully made. Thus in Prophecy and Promise, it was long before predicted, *Behold, a Virgin shall conceive, and bring forth a Son, and they shall call his Name Immanuel,* Isa. 7. 14. And thus it was in the Accomplishment, Mat. 1. 18, &c. *Now the Birth of Jesus Christ, was on this wise: When as his Mother Mary was espoused to Joseph, before they came together, she was found with Child of the Holy Ghost. And he knew her not, till she had brought forth her First-born Son, and he called his Name, JESUS.* And hence it was, that the Human Nature of our Lord, tho' made of the *Seed of Abraham*, and of *David*, (his Body being formed of the *Substance* of the *Virgin*, who was lineally descended from them) did nevertheless escape that *Pollution* of Nature, which in the ordinary Way of Generation, taints all *Flesh*. For This, of his *miraculous Conception*, is given as the Reason of his *spotless Purity*, Luke 1. 35. *And the Angel answer'd and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: Therefore also that Holy Thing which shall be born of Thee, shall be called the Son of God.* His Human Nature, is here said to be *Holy*; because Form'd by the immediate Operation of the *Holy Ghost*. And 'tis said to be a *Thing*, not a *Person*; because this *entire Nature*, consisting of a true Body, and a reasonable Soul, did not in *Christ*, constitute a *Person*, as it doth in *us*. The Divine Person of the Son of God, did indeed assume the *Human Nature*, (that individual Part of it prepared for him of his Father) but not an *Human Person*, into Union with *Himself*. No; the *Human Nature* in *Christ*, from the first Moment of its Formation, had no Subsistence of its *own*; but was personally united to the *Son of God*; so that the Divine and Human

Human Nature in *Him*, made but *One Person*: And therefore, by a Communication of Properties, the *Child Jesus*, born of the *Virgin*, was called the *Son of God*: as it follows in this Text. And herein lay the glorious Mystery of his Incarnation; and hence it is that his Name is properly call'd *Immanuel*, *God with Us*, God in our Nature. And as the Divine Person of the Son of God, did assume the Nature of Man, into the strictest Union with himself; so he did it, with a special Regard to the Seed of *Abraham*.

'Tis true, he had the same Nature, *specifically*, that *Adam* had, who was the common Fountain of the *Human Kind*: And therefore, his Genealogy is trac'd up as high as *Adam*, Luke 3. 38. But then it is to be taken *naturally*, and not *federally*. He had the same Nature with *Adam*, but in such an extraordinary Way, that he never belong'd to *Adam's Covenant*; and so could not be a Partaker with *him* in *his* Guilt and Defilement. But as he *voluntarily* assum'd the Nature of *Man*, and as such, did not *necessarily* descend from *Adam*; so he took the *same*, with a special Eye to his *People*: That therein he might represent *them*; that he might live, die, rise, and live for evermore, to save *them* from everlasting Misery, to eternal Glory. And as he took the Human Nature, with a special Eye to the Good of his People; so with a peculiar Regard to the *Covenant* made with *Abraham*, Gen. 17. 7. *And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations; to be a God unto thee, and to thy Seed after thee.* And hence it was, that he sprang of the *Jewish Race*, who were *literally* of the Seed of *Abraham*: to confirm the Truth of God unto the *Fathers*, and secure the Fulfilment of those Promises, which

which literally respected the Body of the *Jews* as such. And as the spiritual Seed of *Abraham*, respected the Elect of God among the *Gentiles*, as well as *Jews*; so he would have some of the *Gentile Race*, for his Progenitors, and reckon'd in his Genealogy: Because some of the *Gentiles* were to have the special, saving Benefit of his Incarnation. And as the Substance of *Abraham's* Covenant, was, That God would be *His God*, and the *God of his Seed*, in an everlasting Covenant; or make over himself to *them*, as their eternal ALL: So the Divine Person of our Lord, assum'd the Nature of the Seed of *Abraham*, i. e. his *spiritual* Seed; that in, and thro' *Him*, all the *Promises*, in their full Extent, and Latitude of Glory, might have a perfect *Establishment*, and full *Accomplishment*; to the *Glory of God by us*, 2 Cor. 1. 20. Thus we are told, Heb. 2. 16. *For verily he took not on Him the Nature of Angels; but he took on Him the Seed of Abraham.* Who this Seed were, we are told in the Context, Ver. 14. they are said to be *Children*; that is, such that were given him in the everlasting Covenant, as his *Seed* and *Offspring*, of whom he was constituted the *everlasting Father*. *Forasmuch then, as the Children are Partakers of Flesh and Blood; he Himself likewise took Part of the same.* And Ver. 17. they are call'd his *Brethren*, that is, such that stand in a special Relation to God by *adopting Grace*; among whom, he is the *First-born*: And that as such, are made *Heirs of God*, and *joynt Heirs with Him*. *Wherefore in all Things, it behoved him to be made like unto his Brethren.* He became like *them*, in every Thing but *Sin*: He took their *Nature*, in all its sinless *Infirmities*, that so he might make *them* like *Him*, in all his heavenly *Glories*. He took it indeed, in all its natural *Weakness*, but yet,
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in its sinless *Purity*; being conceiv'd, and born for *them*, without a Spot of *Sin*.

Again, our Lord, was not only *White*, in his spotless Conception, and Birth; but he was so, likewise, in the *Whole of his Life*. He did no Sin, *neither was Guile found in his Mouth*, 1 Pet. 2. 22. As the eternal Son of God, took the Nature of the Seed of *Abraham*, into personal Union with himself; so in this his assumed Nature, he took their *Law place*. They were under the Law, as *Creatures*, and as such, ow'd a Debt of perfect *Obedience* to its *Precept*: And had broke the Law, as *Sinners*, and as such, ow'd a Debt of *Suffering* its *Penalty*. And, alas! by Sin, they became *Insolvent*. By this, they had render'd themselves utterly incapable of yielding a perfect Obedience to the righteous Precept of God's holy Law, which was due from them: Nor could they make Satisfaction to Divine Justice for their Offence, by enduring its just Penalty. And both these Debts must be *paid*, or the Bride of Christ, could never *enjoy* the Person, and Glory of her Bridegroom; nor yet with him, *see* the Face of his, and her Father, in that beatifick Vision of his Glory, that was anciently settled upon her, as standing in such a near Relation to her Lord and Husband. And she having *nothing to pay*, and so *deep in Debt*, her Bridegroom, must lay out his *infinite Riches*, his own *vast Treasures*, to cancel *her Scores*; or lose her for ever in the Fall. And such was his great Love, aye, and his Faithfulness too, that he resolv'd to *set her free*. For this Poverty of hers, was long ago fore-view'd by him: He *knew*, even from everlasting, that she would *deal very treacherously*, and be justly call'd, a *Transgressor from the Womb*. And then, in his mighty Love, he became her *Surety*, (as *Judab* for *Benjamin*, Genesis

43. 9.) and entered into a solemn Engagement with God the great Creditor, that in the Fulness of Time, he would pay her Debts, and bring her again out of the Ruins of the Fall, and set her before the *Father's Face* for ever, as an Object of his eternal Complacency; to answer all the Ends of *his Love* towards her. For it was a Design of the Father's Love, to bring her to *Glory*; as well as it was the gracious Engagement of the *Son*, to set her before *his Face*, whatever it cost him. And therefore, upon the Bottom of those Counsels, and Covenant-Transactions, which pass'd between the Father and the Son, before the World was, when the appointed Time came, *God sent forth his Son, made of a Woman, made under the Law*, Gal. 4. 4. The Father sent him; the Son came. The Father, in his great Love, gave him to be Incarnate, and to be under the Law for us: The Son, in unchangeable Grace, and infinite Faithfulness, takes our Nature, and Law-place too: *To redeem them that were under the Law, that we might receive the Adoption of Sons*, Ver. 5. and consequently thereupon, the *Inheritance of Sons*, both here in Grace, and hereafter in Glory. And being made under the Law, he fulfils all its Precepts: To work out a compleat, justifying Righteousness, an everlasting glorious Robe, for all those *many Sons* which are to be brought to *Glory*; in which they now do, and shall for ever stand before God, with the highest Acceptance. For *by the Obedience of One*, Lord Jesus, these *many* are made *righteous*, Rom. 5. 19. And tho' our Lord was spotless in his Nature, and in that Obedience he yielded to the Law; yet was he, by way of Eminence, *a Man of Sorrows, and acquainted with Grief*, Isa. 53. 3. in all which he *did no Sin*, but was perfectly conformable to the
holy,

holy, righteous *Law of God*, both as to the *negative*, and *positive* Part of Obedience, or, with respect unto what is *forbidden*, and *commanded*. He always *did the Things* which *pleased the Father*, John 8. 29. He did 'em perfectly, universally, and perpetually, from the first Moment of his Birth, to the last of his Life. So that the flaming Holiness of God, his strict Justice, and pure Law, could find no *Fault* with his Obedience, but was infinitely *well pleased* therewith; and in it, with all them for whom it was performed: *The LORD is well-pleased for his Righteousness Sake*, Isa. 42. 21. So *white* is the Church's *Beloved!* so *pure* in his Nature, and so *spotless* in the Whole of his active Obedience, that she might well, in the Views hereof, say, *My Beloved, is white!* — And as she view'd him in the Whiteness of his Person, and of his active Obedience, by which he paid that vast Debt of universal Conformity to God's Law, which she ow'd, on which account he was an amiable Object in her Eye; so, further, to set forth his infinite Suitableness to her Case, as a *Sinner*, and his incomparable Excellency, as a *Saviour*, she adds, and

Ruddy. This respects his *Sufferings*. Oh astonishing Mixture, *White and Ruddy!* What must this *sinless One, suffer!* this *spotless Lamb, die!* Yet thus it was: *It behoved Christ to suffer*, Luke 24. 46. His Bride had sinn'd, and was under the Sentence of Death; and die she must, if He had not dy'd for her, in her Room. Sin and Suffering go together; *She had sinn'd; and He would suffer*. Such was his *boundless Love!* And that *Red, or Ruddy*, signifies *Sufferings*; see Isa. 63. 2, 3. *Wherefore art thou Red in thine Apparel, and thy Garments like him that treadeth in the Wine-fat? I have trodden the Wine-Press*

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alone,

alone, and of the People there was none with me : for I will tread 'em in mine Anger, and trample 'em in my Fury, and their Blood shall be sprinkled upon my Garments, and I will stain all my Raiment. For the Day of Vengeance is in mine Heart, and the Year of my Redeemed is come. These Words, represent, 1. The Triumphs of Christ's Cross. And, 2. The Triumphs of his Throne: Or, his redeeming his People, both by Price and Power. He first redeems 'em by his Blood; and tramples down their Enemies, by being overcome. By the Death of his Cross, he overcame Sin, the Law, Death and Hell: He spoiled Principalities and Powers, triumphing over them in it, Col. 2. 13, 14, 15. In his Death, on his Cross, or in Himself thereby. And then, in the Virtue of his God-like Blood, his Meritorious Death, he redeems his People by the Power of his Arm; and destroys all their Enemies by his just Vengeance, when the Year of his Redeemed is come. 'Twas thro' Death, he deliver'd his Children, and destroy'd him that had the Power of Death, Heb. 2. 14, 15. And the Deliverance of his People, and the Destruction of their Enemies thereby, was Part of that Joy that was set before him, for which he endur'd the Cross, Heb. 12. 2. And therefore when the Hour of his Sufferings was come, he takes a View of the Fruit thereof, to encourage him to go thro' them. By comparing himself, as having all his People, and all their Salvation in him, unto a Corn of Wheat: Except, says he, it be cast into the Ground and die, it abideth alone: but if it die, it bringeth forth much Fruit, John 12. 24. And, now, says he, is the Judgment of this World: now shall the Prince of this World be cast out. And I, if I be lifted up from the Earth, will draw all Men unto me. This he spake signifying what Death he should

should die, Ver. 31, 32, 33. 'Tis as if he should say, My Children are all in *Me*, and the Whole of *their* Life and Salvation, depends upon *my Death*; and if I don't die, I must *abide* in Heaven *alone*: but if I die, I'll conquer *Death*, and *rise again* with them all in *myself*, and raise *them up* to Glory with me, as the *Fruit*, the glorious *Crop* of my Sufferings. And therefore *Death*, even the Death of the *Cross*, shall not separate between *Me*, and *Mine*; I'll go thro' it: And, *now* shall the *Prince of this World* be cast out. Now, by my *Death*, I'll save *Mine*, and destroy their *Enemies*. If I be lifted up, I'll draw all Men unto me; first in Grace, and then in Glory. And therefore, I'll set my Face as a *Flint*, and go thro' my deepest Sufferings, for the Glory of my *Father*, the Salvation of my *Chosen*, and the Destruction of their *Enemies*. And the Sufferings of *Christ*, the Church's *Beloved*, on which account he's stiled, *Ruddy*, may be referr'd to these three Heads: 1. The *Imputation of Sin*. 2. The *Malediction of the Law*. And, 3. The *Execution of the Law's Sentence*.

1. He was *Ruddy*, with respect to the *Imputation of Sin*. *Sin*, is of a *Red*, or *bloody Colour*, it bespeaks *Death* to that Soul, wherever it is found: *The Soul that sinneth, shall die*, Ezek. 18. 4. *Die* he must; either in his *own Person*, as bearing his *own Sins* upon him; or in the Person of his *Surety*, as standing in *his Stead*. And therefore, when the Lord sets forth the Sins of his People, in their aggravated Guilt, and Desert of Punishment, he compares 'em to *Scarlet*, and *Crimson*: *Tho' they be as Scarlet, Red like Crimson, yet shall they be White as Snow, and as Wooll*, Isa. 1. 18. That is, by an Application of pardoning Grace, thro' the Blood of *Christ*, which cleanseth

from all Sin. But Sin, in its own Nature, is *Red*, and makes the Person *so*, wherever it is judicially charged. The Elect of God, themselves, in the Fall, were *Red* by Sin, *Red* by the Declaration of Divine Vengeance, in the Curse of the Law, and wou'd have been for ever *Red* under the fierce Wrath of God, and his fiery Indignation; had he not been *in Christ, reconciling them unto himself*, not imputing *unto them their Trespases*, 2 Cor. 5. 19. And God, in order to his *Non-imputation* of Sin to his *People*, did *impute* all their Sins to his dear Son. Thus *Isa.* 53. 6. *All we like Sheep have gone astray: we have turned every One to his own Way, and the LORD hath laid on Him the Iniquity of us all.* God the Father, in infinite Grace to us, took all the Iniquities of his Chosen, and bundled 'em up, as it were, into one *Iniquity*, one huge Mass of Sin, which he laid upon his own Son. The LORD hath *laid*, or made to *meet*, on Him, the *Iniquity of us all*. As, in the Type, *all the Iniquities and Transgressions* of God's People *Israel*, in *all their Sins*, were *put*, or *laid*, upon the *Head* of the *Scape-goat*, at the Day of *Atonement*: So were *all the Sins* of all that shall be *saved*, at once *laid*, or made to *meet* upon *Christ*, at that great *atoning Day*, when our Great High Priest offer'd up *Himself*, that one Great Sacrifice, once for all, to satisfy Divine Justice, and make Peace between God and Us, or to make God and his People, for ever at One. And this laying of Sin upon Christ, was by *Imputation*: As 2 Cor. 5. 21. *He hath made Him to be Sin for us, who knew no Sin; that we might be made the Righteousness of God in Him.* God the Father made Christ *Sin for us*, or made Him *our Sin*, by transferring, or carrying over *our Sin* unto Him. He put Him in *our Place*, that *we* might

might be put in *His*. He made Him *Sin*; that we might be made *Righteousness*. Sin for us, or our *Sin*; that we might be made *his Righteousness*, or the *Righteousness of God in Him*. Which consisted in that complete Obedience, which He, who was God and Man in one Person, yielded to the Divine Law. It was his *Human Nature* only, that was capable of *obeying*; but as that Nature was personally united to the *San of God*; so his *Obedience*, was the Obedience of the *Person*; and was properly stiled, *the Righteousness of God*, as having a Divine Glory upon it. As his *Blood*, on the same Account, is called the *Blood of God*, Acts 20. 28.

And, by the Way, Oh! the transcendent Excellency of this glorious Robe, which our Lord wrought out to be the justifying Righteousness of his People! it has, not only the utmost Perfections of a Creature in it, but the Rays of infinite Glory also, Resplendently shining therein! Oh, Who would chuse to dress himself up in a Creature-Righteousness, were it ever so *perfect*; much less in the *filthy Rags* of a Sinner's Obedience, to stand in before a God of infinite Glory; when there is such a beauteous Garment, such a transcendent, glorious *Robe* provided, to clothe every naked Soul, that desires to be found in it! I am sure, none but those, who have no Eye of Faith, to behold its superlative Excellency, its infinite Glory!

Well, Christ was made Sin for us, to take away our Unrighteousness; that we might be made Righteousness, even the Righteousness of God in Him. And God's People are made so by *Imputation*, Rom. 4. 6. *Even as David also describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works*. For, in a Law-Sense, or by his own Obe-

Obedience to the Law, *There is none* Righteous, *no not one*, Chap. 3. 10. And as God's People are made *Righteousness* by *Imputation*; So, in the same *Sense*, Christ was made *Sin*. For, in no other *Sense*, than that of *Imputation*, could *He* be made *Sin*, who *knew no Sin*, either by *Inhesion* or *Commision*. He who knew no *Sin*, was made *Sin* for *us*; that *we* (who knew no *Righteousness*) might be made the *Righteousness* of God *in Him*. Oh glorious *Exchange*! The *Riches* of *Divine Grace* display'd herein, will be the eternal *Admiration* of all the saved *Ones*! Oh how beautiful is Christ, to the *Eye* of his sinful *Spouse*, as *Ruddy*, in this first *Head* of his *Sufferings*; while, in condescending *Grace*, his *White*, his *Glorious Self*, stoops down to be made *Sin* for *Her*!

2. Our Lord was *Ruddy* with respect to the *Law's Malediction*. This was consequent upon the former. The Father having imputed *Sin*, the *Sin* of his People, the original *Debtors*, unto Christ their great *Surety*: His holy *Law*, found *Sin* upon him; and thundred out all its *Curses* against him: It *anathemiz'd* him to the utmost. Thus, *Gal. 3. 13. Christ hath redeemed us from the Curse of the Law, being made a Curse for us: for it is written, Cursed is every one that hangeth on a Tree.* Stand amaz'd, Oh *Heaven* and *Earth*, at this: What, the *sinless Jesus*, made a *Curse* for *Sinners*! What, *God blessed for ever*, made a *Curse*, an *Execration* for such *vile Wretches*, who had justly *deserved* it! Was ever *Love* like *this*? Oh *Heaven*-astonishing, *Earth*-amazing, and *Hell*-confounding *Love*? 'Lord, let us *know* more of this ' *Love of Christ*, which *passeth Knowledge*! Our dear ' *Jesus*, What wouldst thou endure *our Curse*, that ' we might enjoy *thy Blessedness*! Oh let this *Love* ' *constrain us* to give up ourselves to *Thee*, to be en-
tirely

tirely *Tbine*, who in this wondrous Instance, hast shewn thyself to be so entirely *Ours*!

3. Our Lord was *Ruddy*, with respect to the *Execution of the Law's Sentence*. Thou shalt *die*, die the *Death*, saith the Law of God; since thou'rt become a *Surety* for those *Strangers* to God, which have *deserv'd it*, thou shalt *smart* for it. Thus it brandish'd its flaming Sword, against our dear Lord Jesus. And, *Awake, O Sword*, says strict Justice, *against my Shepherd, and against the Man that is my Fellow*, saith the *LORD of Hosts: Smite the Shepherd, and the Sheep shall be scatter'd, and I will turn mine Hand, upon the little Ones*, Zech. 13. 7. This was the Language of God's strict Justice, when it found Sin, the Sin of the straying Sheep, upon Christ, the great Shepherd: *Awake, O Sword: O Divine Justice,*

with all thy Rigours; O Law of God, with all thy Curses: *Against my Shepherd*, who engag'd from everlasting to die for his sinful Sheep. *And against the Man that is my Fellow*, saith the *LORD of Hosts: Smite the Shepherd*, spare him not a Jot; if he will save his Sheep, let him *die* for it. *Smite the Man that is my Fellow: Strike him to the very Soul*, till thy Sword is *satiated* with his Blood. Thou hast here an adequate Object to deal with, the eternal Son of God, clothed with Human Nature, yea, with all the Sins of his Sheep. Therefore smite him deep, take thy Fill, he's an infinite Person, able to pay thee all thy Due. *Saith the LORD of Hosts: Let all the Hosts of Earth and Hell combine against him. Let Sin, Curse, Men, Devils, Darkness, Death and Grave beset him round, and strike him through with their barbed Arrows. And I will smite him, I'll bruise him: Mine Hand shall be upon him. None of the com-*
bined

' bined Powers of Darknes, can fetch Blows *deep*
 ' enough to satisfy for Sin. And therefore *I'll* smite
 ' him: *I'll* let out my flaming Wrath, and fiery
 ' Indignation upon him, even into his very Soul;
 ' and make him feel the infinite Terrors of a Sin-
 ' revenging God: The Poison whereof shall drink
 ' up his Spirits, while he stands *alone*, (the *Sheep* be-
 ' ing *scatter'd*) as the *Mark* of my Arrows, as the
 ' *Butt* of all my just Vengeance. And then, Be-
 ' hold, being fully satisfy'd by the Shepherd's Death,
 ' *I will turn mine Hand*, in a Way of Grace and
 ' Life upon his Sheep, those *little Ones*.' Thus did
 the Law, and Justice of God, set themselves in Battle-
 Aray against Christ, when for us he was made Sin,
 and a Curse.

And now, if ever, the Bride of Christ wou'd have
 been *seperated* from him, when he must *die the Death*
for her (such a Death, that none but *himself* could
 sustain) had not his Love, Power, and Faithfulness
 been equally *infinite*! But having lov'd her into
 Oneness with Himself from Everlasting, he resolv'd,
 in the same unchangeable Grace, that *Nothing* should
 seperate her from him. And having anciently en-
 gag'd as her *Surety*, to pay her Debts, *Faithfulness*
was the Girdle of his Reins; he did not *repent*, nor
turn away back from his Engagements, when he
 was call'd upon to pay her Scores; and therefore,
 travelling in the Greatness of his Strength, he resolves
 to go thro' Death for her. And,

Thus he went forth into the *Garden*, where the
 Law and Justice of God arrested him, *Job. 18. 1.*
Her Sin began in a *Garden*, and so did *his Sufferings*.
 'Twas *here*, the approaching Storm of Divine Ven-
 geance began to drop down upon him; which made
 his *Soul exceeding sorrowful, even unto Death*, *Mat.*

26. 38. 'Twas *here*, the Father gave the Cup of Wrath, into his Hand; which fill'd him with *fore* Amazement, Mark 14. 33. 'Twas *here*, he began to sip of that Cup of Indignation, which he was shortly to drink off, which cost him such an Agony, that he sweat, as it were great Drops of Blood, falling down to the Ground, Luke 22. 44. *Here*, he began his Conflict with divine Vengeance, and to taste of that amazing Cup of Wrath, which made him in his innocent Human Nature, shrink, and with the greatest Earnestness, cry to his Father, That, if it was possible, the Cup might pass from him: That is, If it had been possible that God could have been glorify'd, and his People saved, he pray'd that the Cup might pass from him; if Not, with the greatest Resignation, he bow'd his Human Will, to the Divine. O my Father, says he, *if this Cup may not pass from Me, except I drink it, Thy Will be done, Mat. 26. 42.* And then he takes the Cup into his Hand, with infinite Resolution to drink it up: *The Cup which my Father giveth me to drink, shall I not drink it? John 18. 11.*

And after this his Agony in the Garden, Jesus knowing all Things that should come upon him, goes forth, in the highest Love and Duty to his Father; and in the greatest Grace and Faithfulness to his People; and meets those Officers of the chief Priests, who with wicked Hands did take him. And thus he addresses them, *Whom seek ye?* They answer'd him, *Jesus of Nazareth.* Jesus saith unto them, *I am He.* As soon therefore, as he had said unto them, *I am He,* they went backward, and fell to the Ground. He let out such a Ray of his infinite Glory upon 'em in those Words, that they could not stand before it. To shew, how feeble all their Strength was, and how impossible it was for 'em, with all their Force, to take

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him,

him, if he had not freely resign'd himself up to their wicked Hands. And also to shew, that it was as easy to him, to dash 'em into Hell in a Moment, with one Word of his Mouth, as it was to cast them to the Earth. That so their Sin, in Taking him, might be the more exceedingly aggravated, after their having had such a convincing Proof of his being the Son of God. And had they not been Judicially hardened, they could never, after this, have stretch'd forth their Hands to touch the Lord's Anointed. But Jesus knowing that his Hour was come, and that the Scriptures must be fulfill'd, which had predicted his Sufferings; He withdrew the Display of his divine Glory, and suffers them to rise from the Earth, and renew their Attempt to take him. When, looking upon 'em as the Messengers of God's Law and Justice, as well as the Officers of the chief Priests, he again says, *Whom seek ye?* They reply, *Jesus of Nazareth.* Jesus answer'd, *I have told you that I am He. If ye seek Me, let These go their Way.* Thus he surrender'd himself up to their wicked Hands; and thereby, into the Hands of God's righteous Law, and strict Justice, to endure all that Vengeance that was due for the Sins of his People, that so they might be deliver'd from the Wrath to come. If ye seek Me, let These go their Way; q. d. If I must suffer, let Mine go free. If I must die, let These live. I give my Self to answer all that Law and Justice can demand; Take Me, and let Mine escape: Take the Surety, and let the Debtor go, John 18. 3, &c. Then the Band, and the Captain, and the Officers of the Jews, (who had been conducted by Judas, to his Master, whom he betray'd with a Kiss) took Jesus, and bound him and led him away to Annas, and to Caiaphas, into the Palace of the High Priest, Ver. 12,

13, 15. Where they mock'd him, smote him, and blasphem'd him, Luke 22. 63, 64, 65. Where he endur'd the Contradiction of Sinners against himself: While they agreed to bear false Witness against him, and could not agree, as to the Matter of Charge, Mark 14. 56, &c. But Jesus beld his Peace, and answer'd Nothing. Until the High Priest asked him, *Art thou the Christ, the Son of the Blessed?* And Jesus said, *I am: and ye shall see the Son of Man sitting on the right Hand of Power, and coming in the Clouds of Heaven.* Then the High Priest rent his Clothes, and saith, *What need we any further Witnesses? Ye have heard the Blasphemy; What think ye?* And they all condemn'd him to be guilty of Death. Then they bound him, and deliver'd him to Pilate, vehemently accus'd him, and instantly requir'd that he should be crucify'd, Chap. 15. 1, &c. But Jesus yet answered Nothing. Because, tho' guiltless in himself, and as he stood at Pilate's Bar, yet he stood for those that were guilty, at the Bar of divine Justice, and were there charg'd with their Crimes; and therefore he submits to the Sentence of that inferior Court; when he was brought there, as a Lamb to the Slaughter, he open'd not his Mouth. And when Pilate, convinc'd of his Innocence, and of their unjust Rage, sought in vain, to release him; he scourged Jesus, and deliver'd him to be crucify'd, Ver. 15. Then the Soldiers led away Jesus into the common Hall, where, calling together the whole Band, they cloth'd him with a purple Robe, platted a Crown of Thorns, which they set on his Head, and put a Reed in his right Hand. Then they began to salute him, *Hail King of the Jews.* They smote him, spit upon him, and in Mockery, bowing their Knees, worship'd him, Ver. 16, &c. Oh, Infinite Condescension! Wou'd the Lord of Glory, be thus mock'd,

smote, and spit upon, for such vile Worms as *We!* Wou'd HE, who was the Adoration of *Angels*, for *Us* be thus scorn'd by the vilest of *Men!* Would HE, whose Right it was to wear a *Crown of Glory*, for *Us* endure a *Crown of Thorns* to be set upon his Head! Would HE, that sway'd the *Sceptre* of Heaven and Earth, suffer a *Reed*, a feeble Reed, to be put into his *Right Hand!* Oh, Infinite *Grace* to *Us!* Oh, Infinite *Patience* in *Him!* Oh, Infinite *Forbearance* to those his *Enemies!* Had he not been the *strong God*, he could never have endur'd such *Indignities!*

And when they had mock'd him, they led him away to be crucify'd, to *Golgotha*, the *Place of a Scull*, an unclean Place. For there he was to die, because, tho' Purity it self, both created and uncreated, join'd in One, yet he had all our Uncleaness upon him: And was therefore to suffer *without* the *Gate of Jerusalem*; that City which had a typical Holiness in it, God having chosen it to put his Name there. As the *Bodies of those Beasts*, which were offered for Sin, whose Blood was brought into the *Sanctuary*, by the *High Priest*, were burnt without the *Camp*, where God dwelt, *Heb. 13. 11.* Thus was he separated from God's typical People, and holy City, and brought into the *Place of a Scull*, where they crucify'd him, between *two Thieves*, as if He was the Chief of Malefactors. Thus was He number'd with *Transgressors*. And here the last Scene of his Sufferings began.

Now the *Rage of Earth*, the *Fury of Hell*, and the *Wrath of Heaven*, were at once let loose upon him. They which pass'd by, wagg'd their Heads at him; the *High Priests* mock'd him; the *Thieves*, on either Side of him, revil'd him. And all the Powers
of

of Hell unchain'd, vented their Fury upon him. As it was the *Hour* of his *Sufferings*, so it was the *Hour* of his *Enemies Triumph*; it was *their Hour*, and the *Power of Darknefs*. Many Bulls, strong Bulls of Bashan, beset him round. The *Assembly of the Wicked* enclos'd him, Psal. 22. 12, — 16. And Satan, that roaring *Lion*, with all his Legions of Devils, gaping upon him with their *Mouths*, would have swallow'd him up, Ver. 21. He sought for Comforters, but found none, Psal. 69. 20. No; his *Friends* forsook him; and his *Enemies* with the utmost Rage and Cruelty, triumph'd over him. He had not so much as the least Dram of Comfort from any of the Creatures. Not so much as the Light of the Sun; but there was *Darknefs over the Earth, from the sixth Hour, until the Ninth*, Mark 15. 33. And what was yet more, God hid his Face from him, and pour'd out upon him the Floods of his Indignation, even all that flaming Wrath, which was the just Desert of all that innumerable Multitude, for whom he suffer'd. Which made him cry out, *My God, my God, why hast thou forsaken me?* Ver. 34. Oh, What did our Lord endure! What exquisite Agonies in his *Body*! What unutterable, inconceivable Torments in his *Soul*, while he hung upon the Cross, in his *Dereliction-Hour*! He then endur'd our *Hell*; even all that fiery Vengeance, that we must have borne in Hell for ever. Oh, What a Cup of Wrath, did his capacious Soul drink off, even to the Bottom! For being an infinite Person, the Sufferings of his Human Nature, had an infinite Merit in them; and therefore at one Draught, He could drink up all that Wrath, which would have been *endless to us*! And this he did when on the *Cross*: For lo, he cry'd out, *It is Finished*! The Sufferings of his Soul were finish'd,

finish'd, and then he *bow'd the Head*, and gave up the Ghost. He yielded his Spirit into the Hands of his Father, and his Body unto Death and the Grave, *John 19. 30.* But Oh, What a Sight was this, to the wondring Angels! To see the *Lord of Glory* thus suffer! The *Prince of Life*, thus die! And now, the Law's Sentence was fully *executed*, and divine Justice fully *satisfy'd*. The Law call'd for the *Death* of the Sinner; and it had the *Death* of the Saviour! Justice call'd for the Sinner's *Blood*; the Saviour presents his *own*! Thus the Church's *Beloved*, is *Ruddy*! And, Oh, how beautiful is He, as such, in her Eye! Since in *his Death*, is *her Life*!

Thirdly. The Spouse's *Beloved*, is *White and Ruddy*, in regard to his *Victory* over his Enemies, and his *Vengeance* against them.

We have seen the Lord of Life, for us, under the Dominion of *Death*, and the *Grave*: But it was *impossible for him, to be bolden of them*, *Acts 2. 24.* For having given such a full Price into the Hands of divine Justice, by his own bloody Sufferings, and meritorious Death; it was just with God, to set him *free*: And therefore, God the *Father* rais'd him from Death to *Life*, to *die no more*. And thereby, did openly acquit, and discharge him, in the Name, and Room of his *People*, whose *Surety* He was, and whose Debt of Sufferings, he had fully *paid*, by the invaluable Price of his own *Blood*. For as he was *deliver'd for our Offences*, so he was *rais'd again for our Justification*, *Rom. 4. 25.* And He, having given his own Life, an infinite Ransom for his Spouse; It was a righteous Thing with God, that *she*, also, should be delivered. And accordingly she was, mystically rais'd up in Him, from under all Guilt, Wrath, and Death, to *endless Life with Him*, *Eph.*

2. 5, 6. *Even when we were dead in Sins, bath quickned us together with Christ: And bath raised us up together. In which mystical Salvation of the Spouse, the exceeding Riches of Grace, and the Glory of satisfy'd Justice, did brightly shine; and herein a most firm Basis was laid, for all that vast Superstructure, of her personal Salvation, from Sin, Satan, Death and Grave, which shall one Day stand upon it: Wherein the exceeding Riches of divine Grace, will shine gloriously, to the endless Ages of Eternity.*

And as God the Father rais'd Christ from the Dead, victorious over all his Enemies: So, *Christ*, also, rais'd Himself. He had *Power*, as the Son of God, to *lay down* his Human Life, and to *take it again*, John 10. 10. And, says he to the *Jews*, *Destroy this Temple, (i. e. Of his Body) and in three Days, I will raise it up*, Chap. 2. 19. And as, in his mighty Strength, he rose from the Grave, a triumphant Conqueror over *his*, and his *Peoples Enemies*; and so was *White*, in his *Victory* over them; so likewise, he was *Ruddy* in his *Vengeance* against them: He rose in Triumph, the Triumph of his having conquer'd them by the Price of his Death, to *trample 'em down in Fury*, by the Power of his Life.

And accordingly, Having conquer'd all the Enemies of his Spouse, he *ascended up on high*, to his, and her Father, and *led Captivity captive*, Eph 4. 8. Or *dragg'd* all the Powers of Darkness, (which had led her captive) as it were at his *Chariot Wheels*. As was the Custom of the *Roman Conquerors*, (to which this seems to allude) in the utmost Triumph, to *drag* those they overcame in Battle, at their *Chariot Wheels*. So, when God, the Mediator, went up with a *Shout*, the LORD with the Sound of a Trumpet, Ps. 47. 5. amidst those *Chariots of God*, which were sent

sent to attend the *LORD of Hosts, mighty in Battle*, on his triumphant Return to his Palace Royal in Heaven; *be led Captivity captive. Having spoiled Principalities and Powers, be, in the utmost Triumph, made a Shew of them openly*, Col. 2. 15. amongst all his magnificent Retinue, those Hosts of glorious Angels, who were sent to attend their LORD, to shout his Victories, and proclaim his State. Oh, the bright Triumphs of that Day, when these Heralds of the King of Glory demanded Entrance for him; or call'd to their Fellow Angels, in the Royal Court, to be in Readiness to raise their Shouts, and with the highest Acclamations, welcome him Home! *Psal. 24. 7. Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, and the King of Glory shall come in.* This was the Voice of these Harbingers of this victorious Prince. Which, to make way for a further Proclamation of the Glory of his State, and wonderful Atchievements, was thus answer'd from within, *Who is this King of Glory?* To which they reply, *The LORD strong and mighty, the LORD mighty in Battle*, ver. 8. 'The mighty God! Who, in the Human Nature, has fought single-handed, with all the Powers of Darkeness, and gain'd a complete, and eternal Victory over them!' And therefore, *Lift up your Heads, O ye Gates, even lift them up, ye everlasting Doors, and the King of Glory shall come in*, ver. 9. And then again, they're answer'd, *Who is this King of Glory?* q. d. Tell us more of his Royalty, 'tis a delightful Theme; Who is HE, that comes up in such State? To which they again reply, *The LORD of Hosts, He is the KING of GLORY!* Ver. 10. 'Tis HE, that is GOD by Nature, JEHOVAH, the LORD of Hosts; who now comes up triumphant in the *Human Nature*, as Lord and
' Head

' Head of *Angels*: Yea, of all the *Creatures* in Hea-
 ' ven, Earth and Hell: It is the KING of GLORY!
 ' 'Tis HE, that has *all Glory*, originally, and inde-
 ' pendently, in, and of Himself, as *God*. That had
 ' *all Glory* anciently settled upon his Person as
 ' *God-Man*, the Great *Head* over all Persons and
 ' Things. And that now, as the great *Saviour*, is
 ' deservedly, to be crown'd with *all Glory*; and that,
 ' as such, is to be the Author, Giver, and Main-
 ' tainer of *all Glory*, to saved Men, and standing An-
 ' gels; and tremendous *Judge* of wicked Men and
 ' Devils.' To which no further Reply is made. No;
 He *enters triumphant*! All the glorify'd Saints, all
 the bright Angels and Arch-angels, *Welcom'd* this
 King of Glory to his Majestick Throne, with the
 highest Acclamations of Joy, the greatest Reverence,
 and most profound Adoration! Yea, his *Father wel-*
comes him; and sets him down with Him in *his*
Throne, Heb. 12. 2. He was so great a Person, as
 the *eternal Son*, of the *eternal Father*, that he *thought*
it not Robbery to be equal with God: And yet he *made*
himself of no Reputation, and took upon him the *Form*
of a Servant, and was made in the *Likeness of Men*:
And being found in Fashion as a Man, he *humiled him-*
self, and became obedient unto Death, even the Death
of the Cross. Wherefore, God highly exalted him, and
 gave him a Name which is above every Name: That at
 the Name of *Jesus* every Knee should bow, of Things in
 Heaven, of Things in Earth, and Things under the
 Earth; And that every Tongue should confess, that *Je-*
sus Christ is Lord, to the Glory of God the Father,
 Phil. 2. 6, &c. Thus highly was he exalted, upon
 his Ascension to Heaven. The Father, bid him *sit*
at his Right Hand, until he made his *Enemies* his
Footstool, Ps. 110. 1. Yea, he then *put all Things*,
 Authoritatively, *under his Feet*. And as he had a strong

Rod, a mighty Sceptre of Government given him, to *dash* all his Enemies in *Pieces*, like a *Potter's Vessel*; So, this LORD at God's right Hand, *strikes thro' Kings*, even all Powers whatsoever that oppose him, in the *Day of his Wrath*, Pl. 2. 9. and 110. 5. Thus, the Spouse's *Beloved*, is *White*, in his glorious *Victories* over all His, and Her Enemies; and *Ruddy*, in his authoritative, and executive *Vengeance* against them, in his Resurrection, Ascension, and Session at God's Right Hand. Again,

Fourthly. The Spouse's *Beloved*, is *White* and *Ruddy*, in his *heavenly Glory*.

He is *White*, in that personal, and relative *Glory*, He now wears in Heaven, as the great *Head* of the Church; and *Ruddy*, as the exalted *Saviour*. God the Father, not only put all Things under Christ's Feet, *i. e.* all his Enemies; and gave him to be the *Head over all Things to the Church*, Eph. 1. 22. That is, a monarchical Head, or an Head of Government, over all Creatures and Things, for the Good of his Church: But he is also, the Head of the Church, Col. 1. 18. *And he is the Head of the Body, the Church*. And he is so, 1. In regard of *Representation*. 2. In regard of *Government*. And 3. With respect to *Communication*.

1. Our Lord is the Head of the Church in regard of *Representation*.

When Christ ascended to Glory, he did not go, as a single Person, for himself, alone, but as the *Representative* of his People, Heb. 6. 20. *Whither the Forerunner, is for us entred*. Our Great High Priest, *entred within the Vail, into Heaven itself, with his own Blood*, as the *Forerunner* of his People, to prepare, and take up *Places* for all the Heirs of Glory: And he likewise entred for us, as *Representing* all the *Persons* of his People, mystically in *Himself*. As the
High

High Priest under the Law, entred into the Presence of God, as the *Representative* of the People, bearing all the *Names* of the *Twelve Tribes* upon his *Breast-plate*, and *Ephod*, for a Memorial before the LORD continually; and likewise all their *Services*, as HOLINESS TO JEHOVAH, by that Plate of pure Gold, with this Inscription, which he wore upon his Head, *Exod. 28.* So, *Christ*, our Gospel *High Priest*, entred into Heaven for his People, and *now appears in the Presence of God for us*, *Heb. 9. 24.* Representing us in his own Perfections, and Glory. The Law's High Priest, indeed *stood* continually, when he entred into the Presence of God, not being permitted to *sit down*; because the great Sacrifice was not then offer'd, and so his Work of sacrificing not done. But our Gospel High Priest, when he went into Glory, *sat down*, for ever sat down, as having completely finish'd that great Work of Atonement, which the Father gave him to do. Nor does he sit there, *alone*. No, all *His* sit there, mystically *in Him*. *As. Eph. 2. 6.* And hath raised us up together, and made us sit together, in Heavenly Places in Christ Jesus. And this complete *mystical* Salvation, secures all that complete *personal* Salvation, which the saved of the Lord shall one Day enjoy. Thus Christ is the Head of the Church, in regard of *Representation*.

2. He is the Head of the Church, in regard of *Government*. When Christ ascended to Glory, God the Father, not only made him King of Nations, and gave him a monarchial Headship over all Things, *To* (or *for* the Good of) his Church; and as such, an *Iron Rod*, to dash in Pieces all that oppose him; But he also made him King of the Church, and set him as such, upon his holy Hill of *Zion*; to Save, and Rule his People, by the sweet, and powerful *Sceptre of his Grace*, *Psal. 2. 6.* and *110. 3.* Our *Melchisedec*, is to his Church, *first King of Righteousness*,

ousness, and after that also, King of Salem, King of Peace, Heb. 7. 2. He's King of Righteousness, as he fulfill'd all Righteousness by his own great Obedience; as he brought this in, to the Presence of the Father, with the highest Acceptance, to be the everlasting Righteousness of his People, which he grants unto 'em, as their bright Array: As he dispenses all Righteousness for 'em, by subduing all their Enemies, and securing unto them, all their Privileges: And as he works all Righteousness in, and by them. And, he's King of Peace, as he made Peace for his People, by the Blood of his Cross; which was the Covenant-Foundation of his Regal Glory; and as he dispenses Peace from his Throne. All Peace, Pardon, Grace, Life and Glory, this King of Peace, dispenses from his Throne, unto all the happy Subjects of his Reign, both in this World, and that which is to come. And as such a King, that has done, doth, and will do so for his People, he now sits in Heaven. Thus Christ is the Head of the Church, in regard of Government. And

3. Our Lord is the Head of the Church, with respect to *Communication*. *He is the Head of the Body of the Church*. He stands, spiritually, in as near a Relation to the *Church*, as the Head, naturally, doth to its own *Body*. And as the *Head*, in Nature, communicates animal Spirits, for Sense and Motion, to all the *Members*; So, the Lord Jesus Christ, as *Head of Influence*, communicates Life to all the *Members of his Body*; and is the Cause of all their Motion. *I live*; says the Apostle, *yet not I, but Christ lives in me*, Gal. 2. 20. As the Members of the Body natural, are the *Fulness* of the Head, and *live* from it: So, the Members of the Body Mystical, are the *Fulness* of Christ the Head, who *filleth all in all*, Eph. 1. 23: That is, all his Members, with Life,

... is to his Church, the King of Kings.

in all the Kinds, and Degrees of it: As Christ is the Head of the Church, so, it *pleased the Father, that in Him, all Fulness should dwell*; both of Nature, Grace, and Glory, *Col. 1. 19.* As the Fulness of Light in the Sun, or of Water in the Sea: To be *communicated* to his Members, in all those various Measures, which boundless Love, and infinite Wisdom had ordain'd. And therefore the Apostle *John* speaking of Christ's Glory, as full of Grace and Truth, says, for himself, and all the Saints, *Of his Fulness have all we received, and Grace for Grace,* *John 1. 14, — 16.* Thus it is here in Grace, and thus it will be hereafter in Glory. And even *now*, Christ wears in Heaven, the Glory of *this* his Headship, both in its *personal*, and *relative Branches*. As the Sun, hath one *Glory*, peculiar to *itself*, as it is a complete *Body of Light*; and another, as it *communicates* Light, or is appointed to be the *communicative Fountain* of it, to all the Lesser Luminaries. So Christ, as the Head of the Church, hath both a *personal* and *relative* Glory. On which Account he's *White*, and exceeding beautiful in the Eye of his Spouse.

And as he's *White*, in his *heavenly Glory*, as the great *Head* of the Church; So, he's also *Ruddy*, as the exalted *Saviour*. For tho' he is not *now* under the Dominion of Death, nor shall it have any more Dominion over Him, *Rom. 6. 9.* Yet he wears in Heaven, the *Glory* of his *Crucifixion*; and appears as the *Lamb*, that was *once slain*, *Rev. 5. 6.* And I beheld, and lo, in the midst of the *Throne*, and of the *four Beasts*, and in the midst of the *Elders* stood a *Lamb*, as it had been slain, having *seven Horns*, and *seven Eyes*, which are the *seven Spirits of God* sent forth into all the *Earth*. The exalted *Saviour*, is here beheld by his Servant *John*, in his heavenly *Glory*, in the midst of the *Throne*, as a *Lamb* that

had

had been *slain*. And tho' he's here view'd, *standing*, There *stood a Lamb*, &c. Yet this don't in the least thwart those other Scriptures, where he is said to *sit*, or be *set down*. Because, the Phrase of his being *set down*, denotes, his having *finish'd* that Part of his priestly Work, which he was to perform here *below*, in offering up Himself, as the great Sacrifice of Atonement; and his having entred into *Heaven* with his own Blood, to the full Satisfaction of divine Justice; whereupon the Father glorify'd him to the utmost, as having sav'd his People by his meritorious Death on the Cross, and gave him all Fulness of Power, to save them by his Life on the Throne. But this, of his *Standing*, sets out, His *Readiness* to save his People, by the Execution of that Part of his *priestly Office*, which he performs now, *above*; in presenting his own Person, Blood, and Righteousness for his People, before the Face of his Father; and in the Virtue thereof, making continual Intercession for them; as also, His *Readiness* to exert the Fulness of his *Kingly Power*, for their *complete Salvation*. And so, there is a perfect Harmony between these, seeming, contrary Phrases, of his *sitting*, and *standing*, as both are apply'd to the *Glory of his Throne* in Heaven. Does he *stand* as a *Lamb*? 'tis *As*, it had been *slain*; That Work *finish'd*, and in that Regard *set down*: As a *Higb Priest*? 'tis *As*, having *offer'd* his one great *Sacrifice*; and now, only, in the Virtue thereof, making *Intercession on his Throne*. And thus it was long ago foretold of him, *And He shall be a Priest upon his Throne*, Zech 6. 13. And, says the Apostle, *We have such an Higb Priest, who is set on the Right Hand of the Throne of the Majesty in the Heavens*, Heb. 8. 1. And so here, The Lamb as it had been slain, standing in the midst of the Throne, is set forth as having *seven Horns*, and *seven Eyes*: viz. A Perfection of Power, and a Perfection of Know-
ledge

ledge and Wisdom, to manage all the Affairs of his Kingdom, founded in his Sacrifice, to save his People, and destroy his Enemies; by his Spirit, (with which he is immeasurably fill'd) in his seven-fold Operations, sent forth into all the Earth. Thus the once slain Lamb, upon his Glory-Throne in Heaven, is *White* and *Ruddy*, as the great *Head* of the Church, and the exalted *Saviour*! Once more,

Fifthly. The Church's *Beloved*, is *White* and *Ruddy*, with respect to the described *Glory* of his *next Appearance*. He'll come again, in the brightest *Glory*, as the Church's *Bridegroom*: And in the most flaming *Wrath*, as the tremendous *Judge* of wicked Men, and Devils.

When our Lord *appears the second Time, without Sin, unto the compleat Salvation* of his People; he'll come in his *own Glory*, in the *Glory of his Father*, and in the *Glory of his holy Angels*; to marry his Bride openly, in the Face of all the Creatures. Thus, *Mat. 25. 10.* it's said, *And while they went to buy, the Bridegroom came, and they that were ready, went in with him to the Marriage, and the Door was shut.* By the *Bridegroom* here, our Lord intends *Himself*: By his *Coming*, His next, glorious *Appearance*: By those that were *ready*, His *Bride*: By their *going in with him to the Marriage*, His *taking her*, into the open *Marriage Glory with himself*. And by those that went to *buy Oil*; those *Nominal Christians*, who only had a *Lamp* of Profession, and were destitute of the *Holy Spirit*, and his *Grace* in their Hearts. And by the *Door being shut* upon them, that it will be utterly *impossible* for *Graceless Souls*, to have the least Participation of *Glory*. This will be the sad Case of all Unbelievers in that Day, who have no spiritual Acquaintance with Christ, in his Person and Grace,
by

by special Faith, in this. But have only prided themselves in their apprehended Purity, by a bare Profession of his Name, attended with some imperfect Moral Performances of their own; as if this was enough to recommend 'em to the Bridegroom's Favour, and a Dress sufficient to stand in before the King of Glory. When, alas, such Souls, having gone after *other Lovers*, than *Christ*, and being destitute of the Wedding Garment of *his Righteousness*; will be found *Filthy*, and utterly *Speechless*, and cast out, *Declaratively*, from Christ's visible Church, in that Day, as having had no Right to have had a Place therein, in this. And thence also, *Authoritatively*, having all their Sins bound upon 'em by the Curses of the Law, shall be cast out, into *outer Darknes*: Or, as unclean, among the Vessels of Wrath, unto whom is *reserved, the Blackness of Darknes for ever*. But as for those *Virgin-Souls*, who have had the *Faith of God's Elect*; and from thence, a Discovery of the transcendent *Glory of Christ*, in his Person, Love, Blood and Righteousness; to the attracting their *Souls* into earnest Desires after Him, and an entire Resignation to him, as their Lord and Husband; and from thence have yielded Obedience to him, in all Holy Conversation, and Gospel-Profession: These, as having been secretly *espoused* to Christ here in *Grace*, shall be openly *married* unto him in *Glory*. Then that Prayer of our Lord, John 17. 20, &c. shall be fully answer'd, and what was foretold therein, fully accomplish'd, *Neither pray I for these alone, but for them also which shall believe on Me thro' their Word: That they all may be one, as thou Father art in Me, and I in Thee; that they also may be one in us: That the World may believe that thou hast sent Me. And the Glory which thou gavest Me,*

I have given them: That they may be One, even as We are One. I in them, and thou in Me, that they may be made perfect in One, and that the World may know that thou hast sent Me, and hast loved them as thou hast loved Me. Then all God's Chosen, that have been enabled to believe in Jesus, shall be openly one with him; or appear in the Glory of their Marriage-Union, and Relation to him; as the Father, and He were One, in the Settlement of all this Glory upon them. Then Christ the Bridegroom, and the Church his Bride, will have such a Glory put upon them, in this their mutual Relation to each other, upon the Bottom of God's everlasting Love unto them, that will fill the World with Amazement. When Christ, the Bridegroom, *appears in Glory*; the Church, the Bride, shall likewise *appear with him*.—The last View the World had of *Christ*, was, as Hanging on the *Cross*, and laid in a *Tomb*. They saw him in the Depth of his Humiliation; disbeliev'd his *Messiahship*, despised, and rejected him. But when he comes again, they shall see him in his *Glory*. They shall see that *same Jesus* whom they crucified, risen, exalted into Glory, and sitting on the Right Hand of Power, as the awful *Judge* of Quick and Dead. Yea, they shall see him, as the glorify'd *Head, Husband, and Saviour* of his Church; and then they shall *believe* that the *Father sent him*. Not *believe*, and be *saved*: But *believe*, and be *confounded*. These *Despisers*, shall then *See, Wonder*; and *Perish* for despising the sent Saviour, Acts 13. 41. And, as to their amazing Terror, they shall see that *Jesus*; whom they once despised, and thought they had made an End of, as a poor, sorry Man, come again, in all his risen Glory; in his personal Glory, as God-Man, and in his Bridegroom-Glory, as Head, and

H Saviour

Saviour of the Church: So likewise, they shall see the *Church*, the *Bride*, the *Saved* of the Lord, that had followed the Lamb whithersoever he went, and come up out of great Tribulations; with her Resurrection-Body, exactly conform'd to Christ's glorious Body, and her white Robes of Glory, her Bridal Garments on, advanc'd to sit with Him on His Throne; or into the open Glory of Union to her Royal Bridegroom's Person, and Communion with him in all his Kingly Glory: He having completely sav'd her, and openly given her, a Participation of all that Glory which the Father gave to Him. And then the World shall *know*, to their everlasting Confusion, that the Father has *loved Her*, even as He *loved Him*. That as he loved Christ, so, as to make Him the Bridegroom of the Church; so he loved her, to make her his Bride. That as he loved Christ, as Man, into the highest Union, and Communion with himself in Glory; so he loved the Church, his Bride, into a joynt Participation of that, his inconceivable, Bliss. Then all their unbelieving *Cavils* at Distinguishing *Grace*, towards a Remnant in Christ, will be for ever *silenced*; when they behold such a Distinguishing *Glory*, put upon those, who by Nature, were no better than themselves. They'll then be fully convinc'd, that nothing less than eternal Love, in Father, Son, and Spirit, in absolute Election, particular Redemption, and special Vocation; could be Foundation strong enough, to bear the vast Superstructure of that Great Salvation of God's People, which they shall then see laid upon it. Then every Mouth will be *stopped*, and all the World become *Guilty before God*. 'Twill then be fully known, that Man's *Destruction* was entirely of himself; and his *Salvation*, only of the LORD. That those

those which *perish*, have destroy'd themselves by *Sin*; and those which are *saved*, are saved alone by God's *Free Grace*: When they thus *appear with Christ*, in the *Glory* of their Marriage Relation to him. Oh the *Glory* of that bright Day, when the *Marriage of the Lamb*, shall be *come*! *Rev. 19. 7.* With what a transcendent Brightness, will the Lamb shine upon his Throne, when he has all that *Glory* given him, which he was worthy of, as once slain on the Cross! And how splendid will his Bride appear, when all that *Glory* is put upon her, which was purchas'd by his Blood! How glorious will the Lamb's Love then appear in his Bride's Eye, in giving her such Life, thro' his own Death! Since she had never had the Enjoyment of her Bridegroom on the Throne, if he had not been for her, the Lamb slain on the Cross! And how inconceivably great will the Joy of that Day be, when Christ, the *Beloved*, presents his Spouse unto *himself*, a *glorious Church*, *not having Spot, or Wrinkle, or any such Thing*! And how glorious will be the Lamb's Praises; when all the innumerable Multitude of saved Men, together with all the bright Hosts of glorious Angels, shall in joynt Hallelujahs, give him the Honour that is due unto his Name! But the *Glory* of Christ, at his next appearing, is too great to be either conceiv'd, or express'd in all its refulgent Rays! And as he'll appear *white*, as the *Bridegroom* of his Church: So also,

Ruddy, as the tremendous Judge of wicked Men, and Devils. When our Lord Jesus Christ is revealed from Heaven with his mighty Angels, 'twill be in flaming Fire, to take Vengeance on them that know not God, and that obey not the Gospel: Who shall then be punished with everlasting Destruction from the Presence

of the Lord, and from the Glory of his Power, 2 Thes. 1. 7, 8, 9. Oh, this awful Day of the *Lamb's Wrath*! How terrible will it be unto the *Lamb's Enemies*! In vain they'll cry to the *Rocks and Mountains* to fall upon them, to hide 'em from the Face of him that sits on the *Throne*, and from the *Wrath* of the *Lamb*; when this great Day of his *Wrath* is come, wherein none of 'em shall be able to stand, Rev. 6. 16, 17. As for all those *Enemies* of Christ, and his People, that shall be found alive at his Coming; in Righteousness he'll judge 'em, make War against them, prevail over 'em, and destroy 'em. As Rev. 19. 12, &c. Where he's represented on a *White Horse*, as a victorious Warrior, to denote his *Victory* over them: With *Eyes like a Flame of Fire*, to shew his *Vengeance* against them: And with a *Vesture dipt in Blood*; as treading them down, in the *Wine-press* of the *Fierceness and Wrath* of Almighty God. And I saw the *Beast*, (saith the Apostle *John*) and the *Kings of the Earth*, and their *Armies* gathered together to make War against him that sat on the *Horse*, and against his *Army*, Ver. 19. And the *Beast* was taken, and with him the false *Prophet*, which wrought *Miracles* before him, with which he deceived them that had received the *Mark of the Beast*, and that worship'd his *Image*. These were both cast alive into a *Lake of Fire* burning with *Brimstone*, Ver. 20. And the *Remnant* were slain with the *Sword* of him that sat upon the *Horse*, which *Sword* proceeded out of his *Mouth*: and all the *Fowls* were filled with their *Flesh*, Ver. 21. This will be the dreadful End of all those *Antichristian Powers*, which shall be found in *Rebellion*, and open *Hostility* against Christ, at his next *Appearing*. And as for those his *Enemies*, who shall be so desperately hardened, as to *Compass the Camp of the Saints about*,
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and

and the beloved City: Fire shall come down from God out of Heaven, and devour them. And the Devil that deceiv'd 'em, shall be cast into the Lake of Fire and Brimstone, where the Beast and the false Prophet were, and shall be tormented Day and Night for ever and ever, Ch. 20. 9, 10. Thus Christ will be the Judge of the quick; or of those his Enemies which shall be found *alive* at his Appearing and Kingdom. And then follows the Great, and General Judgment of all the wicked dead.

As for those of Christ's, which were dead, they shall be rais'd at his Coming, 1 Cor. 15. 23. to endless Life, and Glory with him, by Virtue of their Union to him, who is the *Resurrection and the Life*; and of that Conquest he made for them over Death and the Grave, when he died for them, and rose again. And the living Saints shall be *changed*, immortaliz'd in a *Moment*, and caught up together with the raised Saints, to meet the Lord in the Air; 1 Cor. 15. 51. 1 Thess. 4. 17. and so shall come with him. For when he comes again, *The Dead in Christ shall rise first*, and all the Saints be brought with him, 1 Thess. 4. 16. and 3. 13. And be advanc'd to sit with him on his Throne, as Assessors in the awful Judgment of wicked Men, and Devils. *To him that overcometh* (saith our Lord) *will I grant to sit with me on my Throne*, Rev. 3. 21. And, *know ye not* (says the Apostle) *that the Saints shall judge the World?* And that *We shall judge Angels?* 1 Cor. 6. 2, 3.

And in order to this awful Judgment, Christ, the tremendous Judge on his Great White Throne, will utter his Almighty Voice, and summons all the wicked dead, to stand before God. He'll call their Spirits, from their infernal Prison, to take their Bodies, rais'd by a Word of his Mouth, from all their various Graves, or Places, where they've been re-
posited:

posited : To receive a just Judgment, according to their Works. And lo, they must obey, and stand before his Throne *for* Judgment! Tho' most terrible this will be to the ungodly, who shall know, that they can never stand *in* the Judgment, or be acquitted in Judgment. Oh, how glad would the wicked be, to have their Carcasses for ever lie in Rottenness, and Putrification! But as their Bodies have been Partners with their Souls in Sin; so must they be Partakers with them in Punishment. Since it is a righteous Thing with God, to recompense Tribulation to them that knew him not, and that obey'd not the Gospel; but oppos'd Christ, and troubled the Saints: They must come forth to Judgment, to take their Trial, and receive their Sentence. And as this will be a most terrible Day, to wicked Men; so likewise, to the fallen Angels. *The Devils believe, and tremble, as being reserv'd in Chains of Darknes, to the Judgment of this great Day.* When they must stand before Christ, their tremendous Judge, to receive all that just Judgment, and fiery Indignation, which is due unto them, for all their Sins against God, and Man, and especially for that Opposition they have made against Christ and His, from their first Apostacy, to their final Sentence; when they shall be shut up for ever, in the bottomless Pit, of remediless Torment. Oh this *Judgment Day!* well may it, by way of Emphasis, be call'd, *The Great Day!* For so it will be indeed; when all the Wicked, both Men, and Devils, shall stand before God, to receive the just Reward of all their evil Deeds! And of this Great, and General Judgment, the Apostle *John*, had a Fore-view, *Rev. 20. 11, 12, 13, 14, 15. And I saw a Great White Throne, and Him that sat on it; from whose Face the Earth and the Heaven fled away, and there was found no Place for them. And I* saw

saw the Dead, small and great, stand before God; and the Books were opened; and another Book was opened, which is the Book of Life: and the Dead were judged out of those Things which were written in the Books, according to their Works. And the Sea gave up the Dead which were in it, and Death and Hell deliver'd up the Dead which were in them: and they were judged every Man, according to their Works. And Death and Hell were cast into the Lake of Fire: This is the second Death. And whosoever was not found written in the Book of Life, were cast into the Lake of Fire. Oh, what a dreadful Day will this be unto all Unbelievers, when all their Works shall be try'd, and cast, and their Persons too, as standing upon that Bottom, by the pure Law, and strict Justice of God! None shall escape the fiery Vengeance of God in that Day, but those who are found in Christ, whose Names were written in the Book of Life. To these on his Right Hand, Christ will say, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, and ye gave me Meat, &c. Mat. 25. 34, &c. But unto those on his Left Hand, he'll say, Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels. For I was an hungred, and ye gave me no Meat, &c. Ver. 41, &c. And these shall go away into everlasting Punishment: But the Righteous into Life eternal, Ver. 46. Thus Ruddy, in flaming Wrath, will Christ appear, as the tremendous Judge of wicked Men and Devils. And since his Judgment will be just, and his Vengeance righteous: For the Vindication of God's Honour in judging and destroying his Enemies, for the Fulfilment of his Threatnings against them, and for the Accomplishment of his Promises to his People, in pleading their Cause,

Cause, and subduing all their Enemies under their Feet: He is exceeding lovely in the Eye of his Spouse, as *Ruddy* in this Regard. For which she'll sing his Praises, when He has destroy'd all His, and Her Enemies; as she's said to do, upon the Lamb's Destruction of the Whore of *Babylon*, Rev. 19. 1, 2, 3. *And after these Things, I heard a great Voice of much People in Heaven, saying, Allelujah; Salvation, and Glory, and Honour, and Power unto the Lord our God: For true and righteous are his Judgments; for he hath judged the great Whore, which did corrupt the Earth with her Fornication, and hath avenged the Blood of his Servants at her Hand. And again they said, Allelujah.*

Thus Christ, the Church's beloved, is *White* and *Ruddy*: *White*, in the *Glory* of his *Divinity*: and *Ruddy*, in the *Truth* of his *Humanity*. *White*, in the *Purity* of his *Human Nature*; in his spotless Conception, and Birth, and in the Whole of his Life: and *Ruddy*, in the *Greatness* of his *Sufferings*. *White*, in his *Victory* over his *Enemies*: and *Ruddy*, in his just *Vengeance* against them; in his Resurrection, Ascension, and Session at God's Right Hand. *White*, in his heavenly *Glory*, as the *Head* of the Church, both in its personal and relative Branches: and *Ruddy*, as the exalted *Saviour*. And *White*, in his glorious *Appearing*, as the Church's *Bridegroom*, to save her completely from all her Enemies, and marry her openly unto Himself in *Glory*: and *Ruddy*, as the tremendous *Judge* of wicked Men and Devils. From all which, put together, it appears, that *Christ's Beauty*, is incomparably Great! And that the Spouse might well say, *My Beloved, is White and Ruddy!* To which, She justly adds,

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The Chiefest among Ten Thousand] A certain Number, is here put for an *uncertain*: And Christ is said to be the *Chiefest* among Ten Thousand, to set forth His super excellent Glory, above *all* the Creatures, in *both* Worlds. In that *Song of Loves*, concerning Christ, and the Church, the Heavenly Bridegroom, and his Bride, this King of Glory, and the Queen at his Right Hand, *Pf. 45.* the *Psalmist* begins it, with the Commendation of His Beauty, *Ver. 2.* *Thou art fairer than the Children of Men, &c.* Not fairer than some of the Children of Men in *particular*; as *some* among them, are fairer than *others*: But fairer than the Children of Men in *general*. Fairer than the *fairest* of them, fairer than *All* of 'em, put together, *superlatively Fair*! All those Glories, Beauties, and Excellencies, which are *disperst* among the Sons of Men, and shine, as so many *scatter'd* Beams, among all their innumerable Multitude; *meet* together in His Sun-like Face; and are infinitely Outshone, by His incomparable Brightness! And as He's fairer than the Sons of Men on *Earth*; so, fairer than the Sons of Men in *Heaven*, fairer than the perfect Saints above! Yea, fairer than the glorious Angels! For *who in the Heavens can be compared unto the LORD?* (this LORD, the Mediator?) *Who among the Sons of the Mighty can be likened unto the LORD, Pf. 89. 6.* As the Circumference-Lines, *meet* in their Center, and the scatter'd Beams, in the Sun's Body; so all created Excellencies *meet* in Christ, as in their Center, Source, and Origin. There they shine, with the most bright refulgent Glory; and thence they cast their Rays, upon all the Creatures in both Worlds. Do Creatures shine, like twinkling Stars? Christ is the Sun, which casts *all* their starry Lustre! And as all created Excellencies, *meet* in Christ; so, *un-*
I *created,*

created, likewise! He who is fairer than the Children of Men; to whom none in the Heavens may be compar'd, none among the Sons of the Mighty, likened; is *God by Nature*, the LORD, JEHOVAH! God and Man, in one Person! And as such, the Church's *Beloved*. And therefore he must needs be, *the Chiefest among Ten Thousand*! He is so, in Himself; and he is so in Her Esteem. What Glories meet not in so *Great a Beloved*! And what *Great Things* can he not, and will he not do for his *Spouse*; whom he has made *One* with him, and *loves as Himself*! Unto you therefore that believe, says the Apostle, *He is precious*, 1 Pet. 2. 7. Christ is precious in Himself, and precious to his People. All Glories meet in him universally, perfectly, and perpetually.

- He's Beauty, without Deformity: Light, without Darkness: Joy, without Sorrow: and Life, without an End! Oh, this *precious Jesus*! what a ravishing Object is He, to those Souls, who have an *Eye* to see his *incomparable Glory*! None but *blind Souls*, dote upon *Creature Excellencies*; those *Glow-worm Glories*, sparkling in the Night of Nature's Ignorance. No; they, which have an *Eye of Faith*, to see *Jesus*; have beheld in *Him*, such a transcendent Brightness, that puts out the Light of all *Creature-Beauties*, and makes 'em appear, when compar'd with *His*, to be but mere *Blackness*. They have seen such a super-excelling Glory in Christ, that attracts their whole Soul after him; and makes 'em say, with the greatest Languishment when they want him, and with the greatest Delight when they enjoy him, *None but Christ! None but Christ!* So *precious is He, unto them which Believe!*

And as Christ is Beauty in *Himself*; so he has it for his *Spouse*. The Beauty of other Husbands, can neither

ther be accounted, nor communicated to a deformed Bride. But Christ, makes His Spouse comely, in His Beauty, *Her Beauty perfect*, thro' *His Comeliness*, which *He puts upon her*, Ezek. 16. 14. He makes Her Pure, in His Purity; Righteous, in His Obedience; Clean, in His Blood; White, in His Victories; Acceptable, in His Acceptableness; Wise, in His Wisdom; Strong, in His Strength; and every way Glorious, in and with Himself: By taking *Her* up, into an Interest *in*, and Participation *of* all *His Glory*! And in this Regard also, He is to Her, *The Chiefest among Ten Thousand*! None like *Christ*, this *Precious Jesus*, to his *Spouse*, in Heaven or in Earth! He's Precious in his Person, as the Head and Husband of the Church; and Precious in his Office, as the alone Saviour of the Body. His Personal Glories, are Immense! His Riches, Unsearchable! His Love, Boundless! His Compassions, Deep! His Faithfulness, Great! His Wisdom, Infinite! And his Power, Almighty! And His Salvation, is Full, Free, and Eternal! And, in a Word, *He is, what HE is!* And what he is in *Himself*, That he is to his *Spouse*! He is in Himself, an Incomprehensible, Eternal *Fulness* of all Life and Glory! And he is unto *Her*, a Communicative *Fountain* of all Life and Glory, thro' all Times, and unto all Eternity! And therefore, Well might the Spouse say, *My Beloved is White and Ruddy: The Chiefest among Ten Thousand*! Thus much, as to the General Description the Spouse gives of her *Beloved*, in this tenth Verse of the fifth Chapter of *Solomon's Song*. I come, now,

To take a little Notice of that *Particular* Enumeration of his Beauties, which She gives in the fol-

lowing Verses. In which I shall endeavour all possible Brevity.

Ver. 11. *His Head is as the most fine Gold, his Locks are bushy, and black as a Raven.*

His Head is as the most fine gold:] The Head, in Nature, is the most excellent Part of the Body; the Seat of Knowledge and Wisdom, which doth influence, and govern the Whole. And by the Head of Christ, as I humbly conceive, we may apprehend, 1. The Godhead of Christ; which is the most excellent Nature in him, and fits him for the Office of Mediator, and the Discharge thereof, by sustaining his human Nature, and directing, and influencing all the Actions thereof. 2. His Constitution, as Mediator between God and Man, may be hereby intended: This being the first, and principal Cause, whence all his Mediatory Performances flow. And, 3. His Government of the Church, and of all Creatures, and Things. And in that Christ's Head, is compar'd unto Gold, fine Gold, the most fine Gold; it denotes the super-excellent Glory, Permanency, Usefulness, and Profitableness, of his Divinity, his Mediatorship, and his Mediatory Government. And in Him, in all Respects, are hid, all the Treasures of Wisdom and Knowledge.

His Locks are bushy, and black as a Raven] Locks, in Nature, are an Ornament to the Head, and have all their Growth, and Nourishment, immediately from it. And by the Locks of Christ, as I conceive, we may understand, 1. His Counsels, his Purposes, all those innumerable, well-order'd Thoughts of his Heart, which stand fast to all Generations: As the Multi-

Multiplicity of well-set *Hairs*, deeply rooted in the *Head*. And, 2. His *Providences*, or the *Execution* of his *Purposes*, according to the Order of his *Counsels*, which are *visible* unto others : As so many well-set *Hairs*, fully grown, from their respective *Roots* in the *Head*. And as well-set Hair, fully grown, is an *Ornament* to the *Head* ; so, the eternal *Counsels* of *Jesus Christ*, and his working all *Things* in *Providence*, according thereunto ; are a great *Ornament* to Him, as *God*, as *Mediator*, and as *King* and *Governor* : While he appears hereby, to be *Great in Counsel*, and *Mighty in Work*. And in that his *Locks* are said to be *busby*, and *black as a Raven* : It denotes, 1. The *Innumerableness* of his *Purposes*, and *Providences*. 2. The *Mysteriousness*, and *Depth* of both. And, 3. The *Native Vigour*, and *perfect Strength*, of his *Person*, *Willing*, and *Working*. His *Purposes*, and his *Providences*, like *busby Hairs*, are *beautiful*, and *innumerable*. As *Pf. 139. 17, 18*. *How precious are thy Thoughts unto me, O God! how Great is the Sum of them! If I should count them, they are more in Number than the Sand.* And *Psalms 40. 5*. *Many, O LORD my God, are thy wonderful Works which thou hast done, and thy Thoughts which are to us-ward: they cannot be reckon'd up in Order unto thee: if I would declare and speak of them, they are more than can be numbred.* And as they're *Numberless* ; so, *Mysterious*, and very *deep*. There is the most excellent *Order* in both, his *Counsels*, and *Providences* ; but they are so curiously *interwoven* thro' each other, that 'tis hard to *discern* the *Order* in which they stand. As 'tis to *discern* the *Order* of *busby Hair*, (so as to say, *this* comes from *that Root*, and *that* from *another*) by reason of their *Interweavings*. And therefore the *Apostle* admires the

the

the mysterious Depth of Divine Counsels, and Providences, in their wonderful Interweavings, according to the manifold Wisdom of God, *Rom. 11. 33.* *O the Depth of the Riches both of the Wisdom and Knowledge of God!* how Unsearchable are his Judgments, and his Ways past finding out! — Again, Christ's *Locks*, being said to be *busby*, and *black as a Raven*: Denotes, the *native Vigour*, and *perfect Strength* of his Person, Willing, and Working. *Busby, black Hair*, in Nature, denotes *Vigour*, and *Strength of Youth*; as *thin, gray Hair*, *Decay thro' Age*. And as here apply'd to Christ, it denotes His Unchangeableness, or, his being *Jesus Christ the same, Yesterday, to Day, and for Ever*: that there neither is, nor can be any Decay in Him, *Heb. 13. 8.* And tho' He, when coming to Judgment, is sometimes represented with *Hair, white as Wooll*; as *Rev. 1. 14.* yet this bespeaks no Decay in Him; but only sets forth his Eternity past, or his being the *Ancient of Days*; which renders him fit for a Judge. As *black Hair*, sets forth the *Perfection* of his Strength, and *Unchangeableness* of his Glory, thro' Time and to Eternity to come; which renders him lovely as a *Bridegroom*. For the Spouse, in describing the Glory of her Beloved, not only tells us what he then was, but what he now is, and ever will be: She had such a *Beloved*, that Millions of *Ages*, could make no *Change*, or *Alteration* in! And as his *Person* is the same; so his *Counsels*, and his *Providences* don't decay. Christ's *Hairs*, never fall off his Head, nor lose their Glory. His *Purposes stand fast*; and the Execution of 'em, in *Providences*, *never fail*: Nor do either lose their Beauty, but both have an *unchangeable* Glory in them.

Ver.

Ver. 12. *His Eyes are as the Eyes of Doves, by the Rivers of Waters, washed with Milk, and fitly set.*

His Eyes are as the Eyes of Doves,] The Eye, in Nature, is the Organ of Sight. And by Christ's Eyes, we may understand, His Omniscience. As, Psal. 94. 9. *He that formed the Eye, shall not He see?* And Heb. 4. 13. *All Things are naked, and opened unto the Eyes of Him with whom we have to do.* And, Prov. 15. 3. *The Eyes of the LORD are in every Place, beholding the Evil, and the Good.* And with his all-seeing Eye, he searcheth the Hearts, and trieth the Reins, Rev. 2. 23. And these Eyes of his, towards his Own, are as Doves Eyes: That is, pure, piercing, loving, chaste. They are so pure, that they cannot behold Iniquity, (i. e. with Approbation) Hab. 1. 13. And therefore he'll destroy it utterly in, and for his Spouse. They are so piercing, that they perfectly see all Things, in all the Creatures, which tend, either to her Damage, or Benefit. And therefore he'll defend her from Evil, supply her with Good, and over-rule all Things for her Advantage, Rom. 8. 28. And the Omniscient Eyes of Christ, towards his Spouse, are Loving, Gracious Eyes; full of Kindness, Tendernefs, and Compassion. And his Eyes being upon her in a Way of Love, Grace and Mercy, in all her Wants, and under all her Distresses; 'tis hence his Ears are open to her Cry, and she finds Grace in his Sight, Psal. 34. 15. Gen. 6. 8. Again, The Eyes of Christ towards his Spouse, are Chaste. He always looks upon his own Dove, with a full Eye, of infinite, free, distinguishing Love and Favour; and never casts the least Glance of this his Eye, in his Bridegroom-Delights and Compassions, upon any, but his own Bride. He calls her, *Hephzi bab*; his Delight is in her, Isa.

62. 4. He delights in her Person, he delights in Communion with her, in *manifesting himself unto her*, as he doth not unto the World, John 14. 19, 20, 21. He rests in his Love towards her, *rejoyceth over her with Singing*, employs his *Almightiness* to save her, and doth her Good with his *whole Heart*, and with his *whole Soul*, Zeph. 3. 17. Jer. 32. 41.

By the Rivers of Waters washed with Milk] As the Eyes of Doves are beautiful, and clean: So, 'tis observ'd of 'em, That they delight to bathe themselves in Rivers, Springs, and Fountains of *pure Water*; when they appear most clean, and beautiful. And by *Christ's Dove-like Eyes*, being said to be, *By the Rivers of Waters, washed with Milk*, we may understand His *Penetrating*, or *Diving* into those infinite *Depths*, those full, free, eternal *Rivers of Grace*, *Life*, and *Glory* that are in God's *Heart*, his *Counsels*, his *Covenant*, and *Promises* for his People; as he has made over *Himself*, in all his *Persons*, and in all his *Perfections*, to be *their God*. These are call'd *Wells of Salvation*, Isa. 12. 3. *Therefore with Joy shall ye draw Water out of the Wells of Salvation. Therefore: Wherefore?* Why, Because God is the *God of his People*, the *God of their Salvation*, yea, *God their Salvation*, as having made over *Himself*, as the Great *JEHOVAH*, in all his *Persons*, and *Perfections*, to be their *Salvation*: Therefore they may draw *Water* out of these *Wells of Salvation*: These deep, inexhaustible, ever-flowing Wells, which spring up, in the Earnest of the Spirit, the begun, and advancing *Life of Grace* in this World; and will rise to overflowing Floods of perfect *Life and Glory* in the World to come. And thus, the infinite Fulness of the Spirit, and Grace of God, for the Supply of the Church, is set forth by a *River*, Psalm

46. 4. *There is a River, the Streams whereof shall make glad the City of God. And there, says the Prophet, will the glorious LORD be unto us, a Place of broad Rivers and Streams, Isa. 33. 21. And I, saith the Lord, will open Rivers in high Places, Chap. 41. 18. These are Rivers of Grace, Peace, Life and Glory, opened for poor Sinners, by virtue of Christ's being lifted up, on the Cross, and lifted up, on the Throne; in these high Places, are these Rivers of Grace open'd. And by these Rivers of Waters, Rivers of Grace, provided for his Spouse, are the Dovelike Eyes of Christ, continually. In these he bathes, as it were, in every gracious Look he casts upon her, whereby he manifests, and communicates all Grace to her. And whenever, in his Providence, for her Unkindness, there appears the least Anger in his Eyes towards her; it endureth but for a Moment: They presently appear mild, and gracious; being wash'd, as it were, with Milk, or with the milky Streams of rich, free, super-abounding Grace.*

And fitly set.] Eyes, that stand not too far in the Head, nor too far out of it, are fitly set: And so are Christ's. His Omniscience, by virtue of the personal Union of his Divine, and Human Nature, is fitly set, to look upon his own Dove, and for Her to converse with, and delight in. His Eyes, as Mediator, her beloved Lord, and Saviour, stand not too far inward, towards the Perfections of the Godhead; to prevent his looking with Grace and Favour upon Her: Nor too far outward, towards the Creatures, so as to cast the same Rays of Grace upon others, which he does upon Her. But they are fitly set; to look upon Her, as One in the same Nature with him, as One in the nearest Relation to him, as One that is his special Charge, and peculiar Care. His Eyes, as in Office

to save her, are immeasurably fill'd with Grace, and Compassion towards her. He has an immeasurable Fulness of the *Spirit of Grace*, that Heavenly Dove, dwelling *in* him, and resting *upon* him; and from thence he casts the Rays of his *Grace*, in his *Dove-like* Eyes upon *Her*. And as they are *fitly set*, to compassionate her *in* all her Miseries, and to comfort her *under* all her Distresses; so likewise, to save her *out* of all her Troubles. They are not pitying Eyes, which can afford *no* Relief; but they are powerful, gracious Eyes, which bring *all* Salvation to her. Thus *Exod. 3. 7, 8. I have surely seen the Affliction of my People which are in Egypt, (or, I have seen, I have seen: to denote the Quickness of his Sight, and Strength of his Love) and I am come down to deliver them. The Sight of her Misery, engageth his Mercy, Power, and Faithfulness for her Deliverance: So fitly, are the Eyes of Christ set, to look upon his own Dove!*

Ver. 13. *His Cheeks are as a Bed of Spices, as sweet Flowers: his Lips like Lilies, dropping sweet-smelling Myrrh.*

His Cheeks are as a Bed of Spices, as sweet Flowers:] The Cheeks in Nature, when they are full, and comely, are a special Part of the Beauty of the Face. And by the Cheeks of Christ, we may understand, those Manifestations he makes of Himself to his Spouse, either in Grace, or Providence. And in that they are compar'd to a *Garden-Bed*, which is *higher* than the other Parts of it: It denotes, the *Fulness*, or *Height* of their Glory. And as they are likened to a *Bed of Spices*; and to *sweet Flowers*: It shews, their exceeding *Beauty*, and *Fragrancy*, to delight

light the spiritual Senses of his Spouse. And as the Cheeks are such a Part of the Face; which may be *seen*, when the full Countenance is *not bebold*: So by the *Cheeks* of Christ, may be intended, those *lesser* Manifestations he makes of Himself to his Spouse; which, in Comparison of those that are more *full*, are but as it were, a *side Look* of his Face. As also, that *all* the Manifestations he makes of Himself to her, in this World; if compar'd with that full Vision of him, she shall have in the World to come, are no more than a Glimpse, a *side Look* of his Glory. And in that these Cheeks of Christ, are said to be as a *Bed of Spices*, as *sweet Flowers*: it informs us, that those imperfect Discoveries of his Glory, which his Spouse is favour'd with in this World, and the least Glances thereof, are exceeding *beautiful*, *fragrant*, and *delightful*, to her spiritual Senses. And 'tis as if she should say, ' My *Beloved*, is such
 ' a *Bundle of Sweetness*, such a *Mass of Beauty*; that
 ' if I get but the least *Glance* of his sweet, his glo-
 ' rious Face, my Soul is *ravish'd* with the utmost
 ' Delight! And if the least Glimpse of Him, here
 ' *below*, thus fills me with all kinds of Pleasure;
 ' What inconceivable Glories must be in his Person!
 ' and what inconceivable Joys will fill my Heart,
 ' when I shall *see him as he is*! When I shall be blest
 ' with the full, immediate, and endless Vision of his
 ' Glory *above*! Thus the Apostle *Paul*, 1 Cor. 13. 12.
Now we see thro' a Glass darkly; but then Face to
Face. And, says the Apostle *Peter*, *Whom having*
not seen, ye love, in whom, tho' now ye see him not,
yet believing, ye rejoyce with Joy unspeakable and full
of Glory, 1 Pet. 1. 8. The Spouse of Christ, even
 now, in New Testament-Times, has not yet *seen* the
 full Glory of her *Beloved's Face*; tho' his *Cheeks*, a

Side-Look of him here by Faith, is sufficient to fill her with *Joy unspeakable, and full of Glory*. But the full Vision of his infinite Glory, to her eternal Ravishment with his Person, and full Conformity to his Image, is reserv'd for the World to come. Then she shall see *his Face*, or see him as he is, to her inconceivable Joy, and endless Wonder. Meanwhile, *His Cheeks are as a Bed of Spices! as sweet Flowers!* And,

His Lips like Lilies, dropping sweet smelling Myrror]
The *Lips*, in Nature, are the *Organs of Speech*, the Instruments by which Words are utter'd: and in Scripture Phrase, are frequently put for the *Speech* itself, or for the Words spoken. As *Prov. 10. 21. The Lips (i. e. the Words) of the Righteous feed many*. And so, by the *Lips* of Christ, we may understand, the *Words* of his Mouth. And as the *Lips* are put for the Words spoken; so, for the *Manner* of speaking, *Prov. 16. 21. The Wise in Heart, shall be called prudent, and the Sweetness of the Lips increaseth Learning*. Where, by *Sweetness of the Lips*, we must understand, not only the Excellency of the *Matter* spoken, but chiefly, the *Manner* of speaking it: Or, the apt, grateful Expression of excellent Matter, whereby it's render'd sweet to the Hearer, and fit to convey Instruction. And thus, a *Word* fitly spoken, is like *Apples of Gold, in Pictures of Silver*, *Prov. 25. 11*. And if we take the *Lips* of Christ, in this Sense, for his *Manner* of speaking: Then it shews, His *Fitness*, or inward *Ability* to speak well, or to speak excellent Things, excellently, seasonably, and gratefully. And in this respect, *Christ's Lips*, have a *Sweetness* in 'em, that infinitely exceeds all others. Put all the *Sweetness* together, that ever flow'd from the whole Creation, from the Tongue
of

of Men, or of Angels; and compar'd with *His*, it's no more than a *Drop* to an immense *Ocean*! *Grace*, in its immeasurable *Fulness*, is *pour'd* into *His Lips*, Psa. 45. 2. And, *the Lord God*, says he, *has given me the Tongue* of the Learned, *that I might know how to speak a Word in Season to him that is weary*, Isa. 50. 4. And as he has an Ability to *speak*, and to *speak well*; so he speaks such Words of Grace, so graciously, so plentifully, so seasonably, so powerfully, and so sweetly to his Spouse; that she may well say of him, *His Lips are like Lilies, dropping sweet smelling Myrrh*! His Lips are like *Lilies*, for their Purity, Beauty, and Fragrancy. Like *dropping Lilies*, which communicate their own Sweetness: Like *Lilies dropping Myrrh, sweet smelling Myrrh*; which is most odoriferous in itself, and refreshing to the Senses. The Droppings of Christ's Lips, the Words of his Mouth, even all of 'em, have an infinite Sweetness, an Almighty Efficacy in *themselves*; and they are unspeakably quickning, and delightful to his Spouse. They are Life-giving Words: Yea, *The Words of eternal Life*; by which eternal Life, is both granted, and communicated to her, John 6. 68. And therefore, they must needs be exceeding precious, and refreshing to her; as she here says, *His Lips are like Lilies, dropping sweet smelling Myrrh*.

Ver. 14. *His Hands are as Gold-Rings set with the Beryl: his Belly is as bright Ivory overlaid with Sapphires.*

His Hands are as Gold-Rings set with the Beryl:]
Hands, are the Instruments of Action. And are sometimes put for the Ability of Working: As Ps. 115. 4.
Their

Their Idols are Silver and Gold, the Work of Men's Hands. And also, for the *Skill* of working, *Isaiab* 45. 9. *Shall the Clay say to him that fashioneth it, What makest thou? or thy Work, He hath no Hands?* That is, no *Skill*, or *Artifice* in working. And *Hands* are likewise put, for the *Works* themselves perform'd by 'em: As *Prov.* 12. 14. *The Re-compense of a Man's Hands shall be rendred unto him:* i. e. of the *Works* of his *Hands*. And all these, are to be understood, by the *Hands of Christ*: viz. His *Ability* of working, His *Skill*, or *Artifice* in working, and the *Works* themselves, which he performs. As for his *Ability* of working; He has *all Power* radically in Himself, as *God*: or rather, *is all Power*, the *Lord Almighty*, *Rev.* 1. 8. And as *Mediator*, *all Power* in Heaven and in Earth, is given to him of his Father, *Mat.* 28. 18. As for his *Skill* in working; He is *Wisdom* itself, *Prov.* 8. 12. *I Wisdom dwell with Prudence, and find out Knowledge of witty Inventions.* And, *Mat.* 11. 19. *Wisdom is justify'd of her Children;* i. e. *Christ* is justify'd of his People; tho' despis'd, and reproach'd of his Enemies. And as for his *Works* perform'd; they are of equal *Extent* with *God the Father's*, *John* 5. 17. *My Father worketh hitherto, and I work.* As he is *One* in *Essence* with *God the Father*, and with *God the Holy Ghost*; so he is *One* in *working*: In all the *Works*, both of *Nature*, *Grace*, and *Glory*. And further, As these *Hands of Christ*, his able, skilful *Works*, are commended by the *Spouse*, as the *Hands of her Bridegroom*, her *Beloved*; so it may peculiarly refer to the *Works*, which he performs for her, and towards her, as *such*. And as she compares these his *Hands*, to *Gold-Rings*: It denotes, their *Beauty*, *Purity*, *Preciousness*, and enriching *Nature*.

Nature. The Hands of others, are *adorn'd* with Gold-Rings : But Christ's Hands, have such a *native* Beauty, Purity, Preciousness, Richness and Glory in them ; that nothing without *themselves*, can *add* any Lustre to them. *Gold*, is one of the greatest Excellencies in Nature : But what's all the purest, brightest Gold in the Universe, the most artfully wrought ; if compar'd with the *Hands*, the *Works of Christ*, in which the *Glory* of the *Godhead* shines ! The Spouse says, they are *as* Gold-Rings, to note their *native* Excellency ; but not to restrain their *super-excellent* Glory. And as these Hands of Christ, are infinitely precious and excellent in themselves ; so they're infinitely rich and beautiful in the Eye of his Spouse ; as the Rays of infinite Glory, resplendently shine herein. Oh, what a ravishing transporting Sight, are these Hands of Christ, to his Spouse, while she views what he hath done, doth do, and will yet do for her as Her Bridegroom ! Again, As the Hands of Christ are compar'd to Gold-Rings, for the Excellency of their *Matter* : So, as I conceive, it may likewise respect their *Form*. Gold is excellent, and Rings of Gold, are *round*, and enclose the Fingers on which they're put : And so the precious *Hands of Christ*, gloriously *enclose* his *People*. *As the Mountains are round about Jerusalem*, so the LORD is round about his People, *from henceforth even for ever*, Ps. 125. 2. And a *Ring* was to be put on the Prodigal's *Hand*, upon his Return to his Father's House, *Luke 15. 22.* to shew that God's *eternal Love*, is put upon the Soul, to the *View*, and upon the *Hand* of its *Faith*, when it's enabled to turn from Sin and Satan, unto God, as to its own Father in Christ. And this Love is compar'd to a *Ring* ; because of its endless *Round* : As it encircles

encircles the Chosen of God, from Eternity; before Time began, thro' Time, and to Eternity, on Time's back-side, in one unbroken, everlasting Round. And as this Ring respects the Love of God, in all his *Persons*; so particularly, the Love of *Christ*, the Church's *Bridegroom*. And this Love of His, as manifested in his *Works*. And with these *Hands of Love*, as with *Gold Rings*, doth he gloriously *enclose her*: By which her Time-Safety, and her eternal Salvation is secur'd, *John* 10. 28. *I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand.* And as the Hands of Christ are compar'd to *Gold Rings*, set with the *Beryl*: It may note, either, 1. The *Variety* of their Glory and Preciousness, and the *Carioufness* of their Art. Or, 2. That the Spouse of Christ stands *berrein*, and has a *Fixation* in his *Hands*. The *Beryl*, is a *precious Stone*: One of those set in *Aaron's Breast-plate*, on which the Names of the Twelve Tribes were engraven: Which, in the Mystery and Glory of it, was to shew, that the Chosen of God in all their Individuals, stand as so many *Jewels* upon the Heart of Christ, and as such, are borne by Him continually, for a Memorial before the Father. And as they stand on his *Heart*; so on his *Hands*. *Set me*, says the Spouse, as a *Seal* upon *thine Arm*, *Song* 8. 6. She wanted to be set there evidentially, as he had done it really. Thus, *Isaiab* 49. 16. *Behold*, says he, *I have graven thee upon the Palms of my Hands, Zion*, the Church, that thought her Lord had forgotten her; receives this Answer from her glorious Bridegroom, *I have graven thee upon the Palms of my Hands.* And he here tells her, He had graven her upon the Palms of his Hands, to comfort her under all her Fears, lest he had

had *forgotten* her, or should *forget* her in his Works. And 'tis as if he should say, ' How can *that* be, ' my *Love*? How can I *forget thee*, when thou art ' so deeply *interested* in mine *Heart*, and *engraven* ' on my *Hands*? Take an Instance in that which is ' most familiar to thee: Consider the Bowels of a ' tender *Mother* towards her *sucking Child*. What ' think'st *thou*? Can she *forget it*? Such a Monster ' in Nature, is *rarely* found: But it's *possible*, that ' Creature-Love, wound up to the greatest Height ' of *Tendernefs*, may fail; she *may* forget. But my ' *Love* to *thee* is infinite, my *Compassions* *fail not*; ' and therefore tho' Creatures may forget, and Na- ' ture turn Topsy-Turvy: *Yet will not I forget thee*, ' Ver. 15. And if the *Compassions* of a tender Mo- ' ther, towards her sucking Babe, should not *fail*; ' yet she mayn't be always *present* with it, and have ' it *before* her, to see its Wants, or hear its Cries; ' and so she *may* forget it, in *some* Moments of its ' Need. But I am *ever* present with *thee*, and thou ' art *always* *before* me; I wear thee upon my *Hands*. ' For, Behold, I have *graven thee* upon the *Palms* of ' my *Hands*. So that I never stretch forth my ' *Hands*, to do any of my Great *Works*, but I ' therein see thy *Name*, regard thy *Good*, and interest ' *thee*, in all the *Productions* they bring forth.' Thus the *Spouse* of Christ, stands as a bright *Jewel*, with her *Name* *engraven* on his *Hands*; in all his *Works*, which are *Honourable*, and *Glorious*: Or, his *Hands*, which are as *Gold Rings*, are thus *set with the Beryl*!

His Belly is as bright *Ivory*, overlaid with *Sapphires*] *Belly*, in Scripture, is sometimes put for the *Heart*; As, Joh. 7. 38. *Out of his Belly shall flow Rivers of living Water*. And that *Belly*, is here put

for the *Heart*; is evident, from what follows, Ver. 39. *This spake he of the Spirit, which they that Believe on Him should receive.* And 'tis in the *Heart* of a Believer, that the *Spirit* of Christ dwells. And His constant abiding there, as a Fountain of Grace, is the Cause of all those gracious Flows, which proceed out of a Believer's Mouth. 'Tis out of this *Abundance* of his *Heart*, that his *Mouth speaketh*. And thus Job 32. 19, 20. *My Belly is as Wine that hath no Vent, it's ready to burst like new Bottles. I will speak, that I may be refreshed.* *Belly*, here likewise, is put for the *Heart*, the Fulness of Matter therein, and the inward Workings thereof: And therefore *Elibu*, resolves to vent it by the *Mouth*, to *speak*, that he may be eased. And thus, the *Belly* of Christ, is to be taken for his *Heart*. The *Heart* is the Seat of Love and Tenderneſs. And strong Love in the *Heart*, working towards a beloved Object, under Misery, produceth Mercy, and Compassion; which is called *Bowels*, the *Sounding* of the *Bowels*, or the *Heart's making a Noise*. As Jer. 4. 9. *My Bowels, my Bowels, I am pained at my very Heart, my Heart maketh a Noise in me.* And thus, by the *Belly* of Christ, we are to understand, His *Love*, *Mercy*, and *Bowels of Compassion* towards his Spouse, in all her Wants, and Miseries. And as in the former Part of the Verse, she had spoken of his *Hands*, i. e. his *Works*: So, in this, she speaks of his *Heart*, the *Fountain* whence they flow, the *Cause* of those *Effects*. And the Love, Mercy, and Tenderneſs of his *Heart*, she commends; by comparing it unto *Ivory*, *bright Ivory*; for its *Purity*, and *Beauty*. The Love, Mercy, and *Bowels* of Christ, being without the least *Spot* of Impurity; and of *transcendent* Beauty. And they must needs be so; since, as
Man,

Man, he's *spotless*, as *God*, infinitely *pure*, and as *God-Man*, incomparably *Beautiful*, and immensely *Glorious*. And as is his *Person*, so is his *Love*. The Bowels of Christ, are truly *Human*, and yet truly *Divine*. For as the *Divine*, and *Human* Natures, are closely *join'd* in his Great *Person*: So the *One Love* of Christ, the Church's *Bridegroom*, hath *all* Perfections in it, both created and uncreated; and shines forth with an *infinite* Beauty, an *incomprehensible* Glory! And this glorious Heart of Christ, his Spouse *has*. She describes him as her *Own*; and all his Excellencies, as deeply *interested* in them. And therefore *His Belly*, which is as *bright Ivory*, must needs be a most glorious Sight to *Her*: While she views his *Inwards*, the Greatness of his *Love*, the Depth of his *Mercy*, the Strength of his *Compassions*, working towards her, under all her *Sins*, *Miseries* and *Distresses*; and infinitely sufficient for her compleat Deliverance! Especially, since his *Belly*, which is as *bright Ivory*, is *overlaid with Sapphires*! The *Sapphire* is a *Precious Stone*, of a *blue* Colour, shining with *golden Sparkles*. Thus, *Exod. 24. 10. And they saw the God of Israel: and there was under his Feet as it were the paved Work of a Sapphire-Stone, and as it were the Body of Heaven in its Clearness: That is, Blue and Shining.* And as *Blue*, is a Colour in Nature, which is least subject to *Change*: So the bright *Belly* of Christ, being overlaid with *Sapphires*, may denote in general, his *Unchangeableness*: Or, That his *Love* is *Unchangeable*; his *Mercy* *Everlasting*; and his *Compassions* *Never-failing*. And in Particular, The *Unchangeableness* of all his *Grace*, as overlaid with His *Covenant-Engagements*, and *faithful Promises*. The *Love*, *Mercy*, and Bowels of Christ, are unchangeable in their own *Nature*; and further

are, and appear so to his Spouse, as thus overlaid, Heb. 6. 17, 18. *Wherein God willing more abundantly to shew unto the Heirs of Promise, the Immutability of his Counsel, confirmed it by an Oath. That by two immutable Things, in which it was impossible for God to lie, we might have a strong Consolation, who have fled for Refuge to lay hold on the Hope set before us.* The Spouse of Christ, has a strong Consolation, in her fleeing for Refuge to lay hold on Him, and all his Grace, the Hope set before her, as the infinite Love of his Heart, is overlaid with his Word and Oath: Wherein, it is impossible for Him, who is God, to lie. He has betroth'd her to Himself in Righteousness, in Judgment, in Loving-Kindness, and in Mercies: Yea, and in Faithfulness too; and she shall know the LORD, Hos. 2. 19, 20. The highest Communion-Love, is secur'd in Union-Love, thus engag'd, or thus overlaid, Il. 54. 8, 9, 10. *With everlasting Kindness will I have Mercy on thee, saith the LORD thy Redeemer. For this is as the Waters of Noah unto Me: For as I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.* And oh, what a lovely, joyful, transporting Sight is it to the Spouse of Christ, to see all the Love of her Bridegroom's Heart, overlaid with all his Covenant Engagements for her, and faithful Promises to her; as so many rich, unchangeable, sparkling Gems! Whereby, she has his glorious Heart now, and is secur'd of it unchangeably, and for ever! Since his Belly, as bright Ivory, is thus overlaid with Sapphires!

Ver. 15. *His Legs are as Pillars of Marble, set upon Sockets of fine Gold: his Countenance is as Lebanon, excellent as the Cedars.*

His

His Legs are as Pillars of Marble, set upon Sockets of fine Gold:] Legs, in the Body natural, are the *Support* thereof. And *Pillars*, the Legs of a Building, *sustain* the Structure, and *bear* its Weight. To which, the Allusion seems to be here. And so, by the *Legs* of Christ, we are to understand, His infinite Ability to *sustain* the Church; and that fit, full, actual *Support*, which He affords to it, both in Nature, Grace, and Glory; as the whole Fabrick thereof is *built* upon him, and the whole Weight of it *borne* by him. And these mighty *Legs* of His, by which he supports the Church, in Providence, in Grace, and in Glory, are compar'd unto *Pillars of Marble*: For their *Costliness, Art, Beauty and Durableness*. That *Support*, Christ affords to his Church, tho' it be to Her, all of the freest *Grace*, yet it cost the Father, and Him *dear*; even no less than the immense *Riches*, the infinite *Treasures* of the Godhead, laid out in the meritorious *Death of Jesus*: That so he might *rise again*, to *sustain* his Church, in all that Life and Glory design'd for her. In which, as he fitly and firmly *bears her Weight*; the Project, and Product of infinite Wisdom *shines*: And the *Support* afforded, with an infinite Variety of *Beauties and Glories*. Which, for *Duration*, lasts thro' all *Time*, and unto all *Eternity*. 'Tis *Christ*, which *builds the Temple of the LORD*, and *He that bears the Glory*, Zech. 6. 13. He *builds* his *Church* upon *Himself*, the *Rock of Ages*; and bears her up in *Glory*, without the least *Shake*, notwithstanding all the *Cunning*, and violent *Affaults* of the *Gates of Hell*, in its *Power*, and *Policy* against it, Mat. 16. 18. The whole *Glory* of the Church, as it flows from him, so it's borne by him, and shall everlastingly be given to him. Again his *Legs*, are not only commended, as *Pillars of Marble*, but also, as set upon *Sockets of fine Gold*: That is, upon the pure, glorious,

glorious, unalterable *Decrees* of Heaven. These are the *Basis*, upon which all the Support Christ affords to his Church, is *founded*: Upon these it stands *firm*, to all the Ends of the Father's Grace, in her complete Salvation. Thus, *John* 5. 19. *The Son can do nothing of Himself, but what he seeth the Father do: For what Things soever He doth, these also doth the Son likewise.* All the mediatory Works of Christ, and so this, of his *bearing* the Church, and *sustaining* all her Glory; are *founded* upon what the *Father* did, in his absolute *Settlements*, and unalterable *Decrees* concerning them. And so his mighty *Legs*, stand *firm*, and *immoveable*, upon these *Sockets of fine Gold*, to which they're fitted, with the utmost *Exactness*. Oh, the *Glory* of Christ's mighty *Legs*! What Support can they not, and will they not, afford to his Church, both here and hereafter, since he can *uphold all Things*, with a *Word*! *Heb.* 1. 3. And this *Word of his Power*, stands *immoveably* fixt upon the absolute *Will of his Father*; which he came down from Heaven on purpose to fulfil! *John* 6. 38. Oh, how infinitely *able* are the mighty *Legs* of Christ, to *bear* the greatest *Weights*! to bear up his Church, under all her *Burdens*, from sinking into *Death*; yea, to bear her up to perfect *Life*, and endless *Glory*; as these *Legs* of His, stand *firmly* *fixt* upon the unalterable *Decrees* of Heaven! Well might the Spouse, in the Views of her eternal Security hereby, from endless *Death* to endless *Life*, admire the *Glory* of her *Beloved*, as having *Legs* like *Pillars of Marble*, thus *set upon Sockets of fine Gold*.

His Countenance is as Lebanon, excellent as the Cedars.] The *Countenance*, in Scripture, is put for the whole *Personage*, or, a full View of the *Person*, in all his Parts. *As, 2 Sam.* 23. 21. *And he slew an Egyptian,*

Egyptian, a goodly Man. A Man of *Countenance*: As the Word is. Who is call'd a *Man of Stature*, 1 Chron. 11. 23. Which shews, that his *Countenance*, is put, for the comely *Appearance* of his whole *Person*. And if taken in this Sense, then by the *Countenance* of Christ, we must understand, The complete Glory of his *Person*, in the beautiful Symmetry, or comely Proportion of all his *Parts*. The Spouse had been describing her *Beloved*, from *Head to Foot*; and now takes a View of him in his *entire Glory*, as her perfect *Head*, her complete *Saviour*; and says of Him, as such, *His Countenance is as Lebanon, excellent as the Cedars!* Again, *Countenance*, in Scripture, is put for the *Face*, or, a View of the whole *Face*. As, 2 Cor. 3. 7. *The Children of Israel could not steadfastly behold the Face of Moses, for the Glory of his Countenance.* It's evident, that *Countenance* is here put for the *Face*; and the Glory of *Moses's Countenance*, for the Brightness that was upon his *Face*, when he had been in the Mount with God. Which was so resplendent, that the Children of *Israel* could not *look* upon his *Face*, but were *afraid* to come nigh him. As, *Exod.* 34. 29, 30. And as the Word is frequently us'd in this Sense; So by the *Countenance* of Christ, we may understand, The whole Glory of his *entire Face*; or, those *full Manifestations of Himself*, which he makes to his Spouse, when she has the most *comprehensive Views* of his Glory. She had describ'd the Glory of his *Cheeks*, (those *lesser Manifestations of Himself*, when she had but as it were, a *side Look* of his *Face*) by comparing them to a *Bed of Spices*, and to *sweet Flowers*: as having a *Height*, and *Fulness* of Glory and Fragrancy, proportionable to *Themselves*, Ver. 13. And here, she describes the Glory of his *Face*, (or, the most *full Manifestation*

Manifestation of Himself, that He ever makes, and she is favour'd with) and says of it, *His Countenance is as Lebanon, excellent as the Cedars!* Thus the most bright *extraordinary* Displays of divine Glory, the Lord made to his People of Old, were call'd *seeing of his Face*; when compar'd with those they *commonly* enjoy'd; which were but as it were, a *side Look* of his Brightness. As, Numb. 12. 6, 7, 8. *If there be a Prophet among you, I the LORD, will make my self known to Him in a Vision, and will speak unto Him in a Dream. My Servant Moses is not so —* (i. e. Not an *ordinary* Prophet, and *ordinarily* favour'd: But) *With Him I will speak Mouth to Mouth, even apparently, and the Similitude of the LORD shall He behold.* And, *Exod. 33. 11.* it is said, *The LORD spake unto Moses Face to Face, as a Man speaketh unto his Friend.* And yet the *brightest* Discoveries of the Glory of the Lord, that the Old Testament Saints *had*; when compar'd with those *transcendent* Displays, which New Testament Saints are *favour'd with*; were but a *side Look* of him, a *veiled* Discovery of his Glory. *But we all with open Face beholding as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, 2 Cor. 3. 18.* 'Tis a full, open-fac'd *View* of the Glory of Christ, which his Spouse has now under the *Gospel*; when compar'd with that she had under the *legal* Dispensation. And yet, the *brightest* Discoveries she has ever yet had, or *can* have in this World, are still but a *side Look* of him; when compar'd with that *transcendent* Display of his Glory, which she *shall* have in the World to come. Christ has such a *Countenance*, such a *Face*, that will take up *Eternity it self*, to *behold the immense Glories of it!* But even now, his
Spouse

Spouse at Times, sees so much of the Glory of his Face, or has such an open-fac'd View of him, suitable to the *present State*; that strikes her with equal Transports of Wonder, Love and Joy; and enables her to say of him to others, as the Spouse here, to the Daughters of *Jerusalem*: *His Countenance is as Lebanon, excellent as the Cedars! Lebanon*, was a most fruitful, beautiful, fragrant Mountain in the Land of *Canaan*, Deut. 3. 15. Judg. 3. 3. And therefore, the Glory, Fruitfulness, and Fragrancy promis'd to the *Church*, is set forth by it. As, *Is. 35. 2.* It (i. e. the Church, who by Reason of Sin, had been as a Wilderness) *shall blossom abundantly, and rejoice even with Joy and Singing: the Glory of Lebanon shall be given unto it.* And *Hos. 14. 5, 6.* *I will be as the Dew unto Israel: he shall grow as the City, and cast forth his Roots as Lebanon. His Branches shall spread, and his Beauty shall be as the Olive-tree, and his Smell as Lebanon.* And as this was a most excellent Mount; So the most excellent Things are compar'd to it, or set forth by it. As, *The Glory of the Church*: And, here, *The Glory of Christ*: *His Countenance is as Lebanon.* As *Lebanon* was a most stately, beautiful Mount to the Eye, abounding with refreshing Sweetness: So, and much more, is the *Countenance* of Christ, a most glorious, beautiful Prospect to the Eye of his Spouse, which affords her all Manner of Delights: So that while she beholds him, she lives amidst Glory and Sweetness, to their utmost Heights! His Countenance is said to be, *as Lebanon*; because *that* was one of the greatest Beauties, and Excellencies in *Nature*. But what are all the Glories and Perfections of Nature put together, what low, inconsiderable Things, yea, what empty *Nothings*; when compar'd with

His, who is the God of Nature, Grace, and Glory! How is *Lebanon* itself, *Out-shone*, by the ravishing Beauties, the infinite Glories of *Christ's Countenance*! So that, whatever Soul would know what *Christ is*, in his own Glory and Sweetness; must have intimate Acquaintance with *Himself*. There being nothing short of *Communion with Christ*, that can acquaint a Soul, with what He is; or with the inexpressible Glories, and Sweetnesses which are in *Him*, and enjoy'd by that *Soul*, that has Fellowship with him. Because, tho' all the Excellencies in *Nature*, are summon'd together, to set forth *Christ's*; yet they fall far short of describing them as they are. And needs they *must*, since *finite*, and *limited Beauties*, can never fully set forth his *infinite*, and *immense Glories*, in their native Height, and proper Altitude! So that those who would know what the Glory, and Sweetness of *Christ's Countenance is*; must *come and see*! And they'll soon say, from their own Experience, *It is as Lebanon*! They'll compare it to the greatest Excellencies in *Nature*; and find in it, such transcendent *Glories*, which can never be express'd by *Words*! And as the Spouse describes her Beloved's Countenance, by the Glory of *Lebanon*; So she adds, *Excellent as the Cedars*! The *Cedars*, were beautiful, ever green Trees, incorruptible in their Nature, and excellent in their Stature. And the most choice of 'em grew, in Abundance, in Mount *Lebanon*, 1 *Kings* 5. 6. Which for their Excellency, are call'd, *The Trees of the LORD*, *Pf.* 104. 16. *The Trees of the LORD are full of Sap: the Cedars of Lebanon, which He hath planted.* And Mount *Lebanon*, as thus richly, and plenteously adorn'd with *Cedars*, for its Beauty and Glory, was call'd, *The Garden of God*, *Ezek.* 31. 8. And the tall *Cedars* thereof, with their
full,

full, and beautiful Branches, had a Majestick *Glory* in them. On which Account, the Majesty of *Kings*, was resembled by them. As, *Ezek.* 17. 3, 12. And the Majestick *Glory* of the Church, in her abundant Fruitfulness; is set forth by the *shaking of Lebanon*, i. e. by the Majestick shaking of the Trees that grew thereon, *Pf.* 72. 16. *There shall be an handful of Corn in the Earth upon the top of the Mountains; the Fruit thereof shall shake like Lebanon.* And as the *Countenance of Christ*, is said to be *excellent as the Cedars*: It denotes, The Height, Fulness, Beauty, Majesty, Unchangeableness and Eternity of *his Glory*. Was Mount *Lebanon*, in the *Glory* of its choice Cedars, a most stately, beautiful *Sight*? Much more so, is the *Countenance of Christ*, in whom the *Fulness of the Godhead dwells Bodily*! His *Countenance*, is *excellent as the Cedars of Lebanon*, in Nature; as the Cedars of *Lebanon*, or the Church, in Grace; and as the Cedars of *Lebanon*, or the Church, in *Glory*! And infinitely *over-tops* them all! All *their Glory* is deriv'd from him, meets in him, and shines in *his Countenance*, with the brightest Refulgency: Yea, is infinitely *out-shone*, by his *immense and all-surpassing Glory*! And therefore the Spouse might well say, (and say the utmost she could, by way of Comparison) *His Countenance is as Lebanon, excellent as the Cedars*! And, Oh, *Happy They*, who are *blest* with a *Prospect* thereof!

Ver. 16. *His Mouth is most sweet: Yea, he is altogether lovely. This is my Beloved, and this is my Friend, O ye Daughters of Jerusalem.*

His Mouth is most sweet:] The Spouse had compar'd her Beloved's *Lips*, unto *Lillies*, dropping sweet smelling *Myrrh*, Ver. 13. by which the precious *Words*.

of his Mouth are intended. And here she commends his *Mouth*; not by comparing it to this or that particular *Sweet*; or *Degree* of Sweetness, but by calling it *most sweet*, or, *Sweetnesses*, as the Word is. She says, It is *Sweetness*, in the Abstract. *Sweetnesses* in the Plural: Because Sweetness, in its *Perfection*, Sweetness, in all its *Kinds*, is *summed up therein*, as in its proper Element, and Height of Glory. And by the *Mouth* of Christ, here, as it stands distinguish'd from his *Lips*, Ver. 13. I understand, the *Kisses* of his Mouth; or the most sweet, and sensible *Manifestations* of his Love, in the powerful *Application* of the Declarations, and Promises of his Grace. His *Lips* drop those precious *Words*, which are the Matter of his Spouse's Consolation; and his *Mouth* applies it to Her in particular, and seals it as it were with a sweet, and powerful *Kiss*: While he brings home the precious Promises to her Heart, with the greatest *Sweetness*, the most glorious *Power*, and the highest *Evidence* of her Interest, in all his Grace. And for these *Kisses* of Christ's *Mouth*, the Spouse earnestly long'd, Ch. 1. 2. *Let him kiss me with the Kisses of his Mouth: For thy Love is better than Wine.* *Kisses*, especially in the Conjugal Relation, are Expressions and Tokens of mutual *Love*. And so the *Kisses* of Christ's Mouth, respect those special *Manifestations of his Love*, which his own Spouse, and none but she, is favour'd with. And therefore, when she prays for these sweet *Kisses*, she gives this as a Reason: *For thy Love is better than Wine.* That is, thy *Love*, manifested in the *Kisses of thy Mouth*, is better to me, than the most exhilarating *Wine*, to the drooping Spirits. And of this *Mouth* of Christ, the Spouse says, It is *sweet, most sweet!* or *Sweetness, Sweetnesses!* Oh, None know the

the *Sweetness* of Christ's Mouth, but his own Spouse, who enjoys it! Others *bear* of Christ's Sweetness: and that's *all*. For they *know* nothing of it experimentally. They neither *see* his Glory, nor *enjoy* him as their *Own*. Nor are they ever favour'd with *one Kiss* of his *sweet Mouth*. No; Christ manifests his Love to *none* by the sweet Kisses of his *Mouth*; but to those who are entirely and eternally interested in the infinite Love of his *Heart*. And *these*, when *thus* favour'd, find his *Mouth* to be *most sweet* indeed! All in Christ is *sweet*, yea, *Sweetness* itself. And his Spouse knows it to be *so*; which makes him the *Chiefest* of *Ten Thousand* in Her Eye, even when she ha'n't immediate *Communion* with him. But when she lives at his *Mouth*, and finds all the Sweetnesses in *Christ*, to be her *own*, for her present Enjoyment, and endless Solace; while the Sweetness of his *Heart*, vents itself upon her by the Sweetness of his *Mouth*, to the utmost Delight of her spiritual Sense: Then she lives in *Sweetness*, in *Sweetnesses* inexpressible! Oh what is it, to have one of the *Kisses* of Christ's *Mouth*! To have one Moment's *Communion* with him in his boundless Love, his infinite *Sweetness*, shed abroad in the *Heart*, by the *Holy Ghost*, thro' the *Word of Promise*: Witnessing to the Soul, its particular *Interest* therein, and *sealing it up* to the Day of *Redemption*! 'Tis a Joy, that hath never *entred into the Heart* of the *natural Man*, to conceive of! that *Strangers intermeddle not with*! And if the Mouth of Christ be so *sweet*, here in *Grace*, what will it be in *Glory*! If now and then a Moment's *Communion* with him, be so *sweet* to his Spouse here *below*: How will she be immers'd in *Sweetness*, and overwhelm'd with *Pleasures*, when the full *Tides* of his Love, shall eternally flow out upon

upon her, to that *Fulness of Joy*, those *Rivers of Pleasures*, which are at his *Right Hand for evermore!* Mean while, she finds so much *Sweetness* in his *Mouth*, at Times, that enables her to say, from blessed Experience, as here, *His Mouth is most sweet!* To which she adds,

Yea, He is altogether lovely] The Spouse had been describing the Glories of her *Beloved*, in his particular *Parts*, by resembling them to the *chiefest Beauties*, the *greatest Excellencies* in *Nature*; and likewise summed up the *Whole*, general Glory of his *Person*, and *Majestick Appearance*; and said of this his *Countenance*, it is as *Lebanon*, excellent as the *Cedars!* And now, in this Verse, both in this, and the former Clause, she gives over describing her *Beloved* by *Creature-Beauties* and *Excellencies*; they being *all* much too low, to set *Him* forth, in his own *native* Worth, and *transcendent* Glory; and betakes herself to the infinite *Glories* of her *Beloved's Person*, to tell what *HE* is: *His Mouth is most sweet: Yea, He is altogether lovely!* q. d. If ye would know what my *Beloved* is; you must take up his *Excellencies*, in their *own* Light. In the former Clause, *His Mouth is most sweet*, She declares the Nature, and Glory of intimate *Communion* with him in *Love*; and says of it, It is *Sweetnesses*, the Element of *Sweetness*, of *Sweetnesses!* And in this, She declares the Glory of his *Person*, in the comprehensive *Fulness*, of its incomprehensible *Greatness*: *Yea, HE is altogether lovely!* or, *all Desires!* as the Word is. And this being brought in with a *yea*; intimates a Kind of *Dissatisfaction*, which she found in the *Description* she had given of him; as being much too *low*, to set forth *His* Unsearchable Glory. Concerning which, his Spouse did, doth, and ever will find herself
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under a Necessity, when she has said all she can, still to add a *yea!* to it. And it likewise sets forth, that vast *Esteem* she had of *Him*, and of his infinite *Excellencies*. So that *His Glory*, being the most delightful Theme she cou'd dwell on; she begins again with it, when she had done as it were, with a *yea!* HE is *altogether lovely!* And 'tis as if she should say, ' I have told you what my *Beloved* is, ' both in Particular, and in General; and have set ' forth His Excellencies, by a Choice Variety of the ' Chief of Nature's Beauties: But don't think I have ' describ'd him *fully*, have said *All* that can be said ' of him, or have told you what he is in *Himself*. ' No; There's such an infinite Variety of Beauties ' in *Him*, such an Immensity, and Eternity of all ' Glories; that it would be endless for *me*, either to ' enumerate, or describe them! And therefore, I ' cast all the Particulars I have mention'd, into one ' Sum Total; and say of *Him*, *yea*, HE is *altogether ' lovely!*' She began her Discourse, with a General Description of his Glory, Ver. 10. *My Beloved is White and Ruddy, the Chiefest among Ten Thousand!* And so she here closes it, with a *yea*, HE is *altogether lovely!* Which shews, That as He is the *Sum* of all Blessedness in *Himself*: So the *Center* of *Her Soul*, the *Sum* of *Her Delights*, *yea*, of *all Delights!* As She here expressly says, *He is all Desires!* That is, all Things that are truly *desirable*, meet in *Him*, universally, unchangeably, essentially, and eternally! And 'tis as if she should say, ' Stretch your ' Thoughts to the utmost Extent of all that's *desirable*, in Persons or Things, in all Worlds, in all ' Times, and unto all Eternity: And this, *My Beloved is!* *He is all Desires!* *He is* them all, substantially, and essentially! He is *all* of them, uni-

versally,

• versally, unchangeably, and eternally! Yea, let
 • all, even the most enlarged Saints on *Earth*, and
 • the more capacious Saints in *Heaven*, with all the
 • Hosts of *Angels*, in their bright *Understandings*;
 • stretch their Thoughts to the utmost Extent, of all
 • they can possibly *desire*, both particularly, and uni-
 • versally, for present, and future, even to an end-
 • less Eternity: And this, *my Beloved is!* He is *all*
 • *Desires!* All *Beauties*, in their vast Variety, perpe-
 • tually *meet*, and radiantly *shine*, in all their bright
 • *Lustre*, in the one, unchangeable, and eternal *Glory*
 • of *His Great Person!* And as He is All *Desires*,
Relatively, with respect to the *Creatures*, as all, that
 all the most excellent of them can possibly desire,
 in all States, at all Times, and unto all Eternity, to
 fill 'em with all Pleasures; Meets in His One, All-
 comprehending, and Eternal Glory: So he is, All
 Desires, *Absolutely*: That is, *All* that can be *desired*,
 either by *God*, *Angels*, or *Men*, meets in *Him!* Such
 are the infinite *Perfections* of his *Glorious Person*, that
 he is *God's Delight!* My Soul, says he, *Delighteth in*
him, Isa. 42. 1. The Soul of *God the Father*, if I
 may so say, finds all its *Desires*, complacently fill'd,
 to an Infinity, and Eternity of *Delight*; with the
 immense, unchangeable, and endless *Glories* of his
own Son! And therefore the Spouse might well glory
 in this *her Beloved*; since he is such a *Great Person*,
 of such boundless, and immense *Glories*; that he is
 the *Beloved*, even, of *God Himself!* HE is *ALL*
Desires! What could she say more? Had she em-
 ploy'd her Tongue to an eternal Space, as she will
 do, in commending, and adoring his Excellencies;
 might not all be summ'd up in this one Word, He
 is *all Desires!* And as she thus winds up her *Dis-*
course, and herself thereby, into the *infinite Glory* of
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her *Beloved's Person*; so it shews, that the longer Souls are acquainted with *Christ*; the greater *Esteem* they have of Him. The Excellencies of a *Creature*, yea, of *all* of 'em put together, may be soon *sounded*; and those who were once their *Admirers*, may quickly want *Matter*, either to *maintain*, or *increase* their *Admiration*. But the *Glories of Christ*, are a *bottomless Ocean*, that can never be *fathom'd*; a *boundless Sea*, that can never be *sail'd over*; an *infinite Height*, that can never be *reach'd*; and an *Eternal Length*, that can never be *ended*! And as, in their full Variety, and entire Beauty, they'll always abide the *same*, in His unchangeable *Person*: So they'll always appear *new* to his *Spouse*, and admit of new *Displays* to all *finite Minds*; by reason of their *Immensity*, in His *infinite Person*! Whereby he'll *satisfy* all his Saints, and Angels with the *Vision of his Face*, to an *endless Eternity*! And so transport 'em with *new Delights*, under the *new*, and *increasing Displays* of his infinite Glory; as to attract them in their different *Spheres*, and according to their distinct *Relations*, unto *Himself for ever*; and make it thereby, impossible for them to *lose their Bliss*, by casting an *Eye* from off *HIM*, or so much as a single *Thought* from off his *immense Glories*; to an *eternal Space*! And the nearer the Saints come to *Perfection*, the deeper they dive into, and the more intensely they delight in the *personal Glories of Christ*. Thus *Eph. 4. 13. Till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a Perfect Man, unto the Measure of the Stature of the Fulness of Christ*. The Happiness of *Christ's Spouse*, in the Height of perfect Glory; will consist in the *Knowledge* of her *Beloved*, in his *Personal Excellencies*, as the *Son of God*, or in a perfect *Discerning* of him, and eternal Com-

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munion with him, in all his *Immense Glories*; as the *Son of God*! When to endless Ages, to his eternal Honour, and to her eternal Joy in him, and Endearment to him, she'll say of him, as here, *He is altogether lovely!* or, *all Desires!* To which she gladly subjoins,

This is my Beloved, and this is my Friend, O Daughters of Jerusalem!] Here she exults, and glories in *Her Beloved: This! This is He!* And as she had begun with Interest in his Person and Glory: *My Beloved, &c.* so she ends: *This is my Beloved.* And 'tis as if she should say, 'I ha'n't been describing
 ' the Glory of some excellent Person, that I have no
 ' Relation to, nor Interest in: But of One, that is en-
 ' tirely, and eternally *Mine!* *This is my Beloved!* One
 ' that I have the nearest Union to, and Communion
 ' with; One that is infinitely lovely in *Himself*, that
 ' infinitely loves Me, and that I entirely love, with
 ' the utmost Intention, the highest Affection of my
 ' Soul!' And as this excellent Person, is my *Be-
 loved*; so likewise, *this is my Friend?* As if she
 should say, 'By my Sin, Unkindness, and Ingrati-
 ' tude, I have justly provok'd my *Beloved* to with-
 ' draw from me for a Moment, which fills my Soul
 ' with Pain. But as he is my *Friend*, he'll return to
 ' me again. He'll put up, and pardon all my Pro-
 ' vocations. For, *Who is a God like him, that*
 ' *pardoneth Iniquity, that passeth by the Transgression of*
 ' *the Remnant of his Heritage, because he delighteth in*
 ' *Mercy!* Mic. 7. 18. Such is the boundless Compas-
 ' sion, the infinite, and unchangeable Love of this
 ' my *Friend*; that he'll yet command his loving Kind-
 ' ness, and say, concerning me, notwithstanding all
 ' my Sinfulness, *Go yet, love a Woman (beloved of*
 ' *her Friend, yet an Adulteress) according to the Love*
 ' of

' of the LORD toward the Children of Israel, who look
 ' to other Gods, and love Flagons of Wine, Hof. 3. 1.
 ' This, that is, my Friend, loves at all Times, Prov.
 ' 17. 17. There's nothing past, present, or to
 ' come, has *seperated*, can, or ever shall be able to
 ' *seperate* Me, from His invariable everlasting Love,
 ' Rom. 8. 38, 39. In which my compleat Deli-
 ' verance from all Misery, to all Glory, is eternally
 ' secur'd! How *blest* then am I, in *this my Be-*
 ' *loved*, in *this my Friend*! O Daughters of Jerusalem!

And as upon the Whole, she thus pathetically ad-
 dresses the Daughters of *Jerusalem*: It denotes, as,
 the inexpressible *Glories* of Her *Beloved*, and her tran-
 scendent *Happiness* in Him; so likewise, that ardent
Desire she had, after *their* further *Knowledge* of him,
 and *Acquaintance* with him. And 'tis as if she should
 say, ' O Daughters of *Jerusalem*, look upon my *Be-*
 ' *loved*, until you're *enamour'd* with his infinite Glory!
 ' Look upon his *fair Face*, yea, upon this *all fair*,
 ' this *altogether lovely* One; until you're *ravish'd*
 ' with his incomparable Beauty, and struck with the
 ' highest Admiration of his incomprehensible Glory!
 ' Look upon him, in the Loveliness of all his *Parts*,
 ' and in the beautiful Symmetry of the *Whole*; and
 ' see whether ye can find such *another Beloved*, in *both*
 ' *Worlds*! You that have known *somewhat* of his
 ' Worth; rest not in what you've already *seen*; but
 ' press *forward* after the fullest *Knowledge* of his un-
 ' bounded *Excellencies*; till your Souls are *fix'd* with
 ' Love to him, and Longings after him, and resolve
 ' to seek him with me?

And as the attracting of *their Souls* after him, was
 one great *End* she had in View, in the wonderful De-
 scription she gave them, of her *Beloved's Glory*; so
 this *End* of hers, was happily *attain'd*. As, in the
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Song 8. 1. *Whither is thy Beloved gone, O thou fairest among Women? Whither is thy Beloved turn'd aside? that We may seek him with thee.* They say not now, *what is thy Beloved, more than another Beloved?* But being fully convinc'd of his transcendent Excellency, and enflam'd with Love to him, by a further Display of his infinite Glory; they say, *Whither is thy Beloved gone? Whither is thy Beloved turn'd aside? that We may seek him with thee.* And the Intenseness of their Love to him, and the Earnestness of their Desires after him, appears in their doubling the Question: *Whither is He gone? Whither is He turn'd aside?* q. d. 'No Difficulties shall stop our Pursuit after him, we'll seek Him with thee, until we find Him, whom thy Soul loves, whom our Souls admire: Yea, HIM, who is the Wonder, Love, and Joy, both of Heaven and Earth!' And, Oh happy Souls! who are thus drawn to Christ, by omnipotent Grace, as the Sum of all their Happiness, and Center of their Bliss; under the Reports they hear of his immense, unchangeable, and eternal Glories!

Thus, Sir, as enabled, I have gone over this *Description* the *Spouse* gives of her *Beloved*: And leave it with the eternal *Spirit*; who can give you a Display of *Christ's Glory*, even by the *Lippings of a Babe*: To the attracting of your Soul into the strongest *Desires* after him, and the nearest *Coalition* with him; to your present *Felicity*, and endless *Glory*! — I subscribe myself,

Sir, Yours, &c.^d

A. D.

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